

CONFIDENTIAL.

NO. 20 OF 1915.

REPORT

ON

INDIAN NEWSPAPERS AND PERIODICALS IN BENGAL

FOR THE

Week ending the 15th May 1915.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.			
Japan's cleverness	713
Japan and China	ib.
Sweden and the war	ib.
II.—HOME ADMINISTRATION.			
(a)—Police—			
" All the fault lies with Nanda Ghose "	...	713	
" Thwarting dacoits "	714	
A rumoured case of dacoity in Calcutta	...	ib.	
Dacoities in Bakarganj	ib.	
" Highway robbery "	ib.	
" Dacoities in Bengal "	715	
The Arms Act	ib.	
" Diagnosis "—Dacoities in Bengal	716	
The reform of the Police Department	...	ib.	
" Police reform "	718	
" Prevention of crime "	ib.	
Charge of bribery	ib.	
Outrages on women in Jamalpur (Mymensingh) ...	719		
" Outrages on women "	ib.	
" Impotence does not become you, O Aryun ! "	ib.	
" Outrages by tea-garden cooly-recruiters—Thefts of women in the British Empire " ...	720		
" Who is this worthy white man ? " ...	721		
The <i>Seyara</i> newspaper of Lucknow has again appeared	ib.	
(b)—Working of the Courts—			
Mr. Justice Chaudhuri as President of the Criminal Sessions	...	721	
(c)—Jails—			
" Political prisoners "	721	
Ditto ditto	...	722	
(d)—Education—			
" What is the object of reforming the Madrassas ? "	722	
" A text-book for maktabs "	ib.	
" Hygiene in schools "	ib.	
(e)—Local Self-Government and Municipal Administration—			
Municipalities	722
Local self-government	723
" Self-government "	ib.	
" Development of self-government in India "	725	
Extension of self-government	ib.	
Water scarcity in Contai	ib.	
(f)—Questions affecting the Land—			
" Terrible news "	725	
(g)—Railways and Communications, including Canals and Irrigation—			
" Obstructing certain streams "	725	
" Money and an English woman "	726	
(h)—General—			
Publication of disallowed questions	726	
The Budge Budge riots	ib.	
" Chittagong under the new Act "	ib.	
The Defence of India Act and the Nadia district	ib.	
" The application of the Defence Act in Bengal " ...	727		
" The Defence of India Act "	ib.	
" Applying an engine to crush a butterfly "	728	
The Defence of India Act in Bengal	ib.	
" Joy of the Anglo-Indian Press "	ib.	
" The Defence of the Realm Act was not necessary for the punishment of such offences " ...	729		
" Agitation in the United Provinces "	ib.	
The harm of smoking	ib.	
Government and Indian industries	ib.	
" Japan and industries in Bengal "	ib.	
" Japanese industries "	730	
The Administration of Bengal	ib.	
Mr. V. Dawson, I.C.S.	ib.	

III.—LEGISLATION.

"The Assam cooly" ...	730
A new rule in the Punjab Legislative Council ...	<i>ib.</i>

IV.—NATIVE STATES.

Nil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Famine in Mymensingh ...	731
--------------------------	-----

VI.—MISCELLANEOUS.

The golden way of tightening the bond of unity between India and England ...	731
An attack on European civilization ...	<i>ib.</i>
The "Lusitania" ...	732
Interesting news ...	<i>ib.</i>
"The Bengal Ambulance Corps" ...	<i>ib.</i>
"Give O God, give men" ...	734
Effects of the Ambulance Corps ...	<i>ib.</i>
Apprehended dangers ...	<i>ib.</i>
"Revenge" ...	<i>ib.</i>
The war ...	735
The King of death of the Seas ...	<i>ib.</i>
Germany and America ...	737
The question of the Khalifate to be decided by the Musalmans ...	738
Lord Hardinge's retirement ...	<i>ib.</i>
The collapse of the roof of the Patna High Court building ...	<i>ib.</i>

PART I OF WEEKLY REPORT.

List of Indian Newspapers and Periodicals.

[Corrected up to the 1st October 1914.]

NOTE.—(N)—Newspapers. (P)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	" Banhi " (P) ...	Calcutta	Monthly	Lakshmi Narayan Bezborua, Hindu, Brahmin ; age about 45 years.	500
2	" Kabita-Lata " (P) ...	Do.	Quarterly	Nilkantha Barua, Brahmin ...	400
<i>Bengali.</i>					
3	" Alaukik Rahasya " (P) ...	Do.	Monthly	Kshirod Prasad Vidyabinod, Brahmin ; age 55 years.	700
4	" Alochana " (P) ...	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin ; age 48 years.	500
5	" Ananda " (P) ...	Mymensingh	Do.	Mahesh Chandra Bhattacharyya, Hindu, Brahmin.	800
6	" Ananda Sangit Patrika " (P) ...	Calcutta	Do.	Pratibha Devi, Hindu, Brahmin ; age 45 years.	200
7	" Anantapur " (P) ...	Do.	Do.	Biraj Mohini Ray, Brahmo ; age 30 years.	500
8	" Anjali " (P) ...	Do.	Do.	Krishna Behari Dutta ...	200
9	" Archana " (P) ...	Do.	Do.	Keshab Chandra Gupta, Hindu, Baidya ; age about 35 years.	800
10	" Arghya " (P) ...	Do.	Do.	Amulya Charan Sen, Hindu, Tambari ; age 37 years.	700
11	" Aryya Chikitsa Pranali " (P) ...	Do.	Do.	Jnanendra Nath Gupta, Hindu, Baidya ; age about 39 years.	1,000
12	" Aryya Gaurab " (P) ...	Kishorganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin ; age 49 years.	1,000
13	" Aryya Kayastha Pratibha " (P) ...	Faridpur	Do.	Kali Prasanna Sarkar, Hindu, Kayastha ; age 75 years.	1,000
14	" Aryya Pratibha " (P) ...				
15	" Aryyabartta " (P) ...	Do.	Do.	Hemendra Prasad Ghosh ...	300
16	" Avasar " (P) ...	Do.	Do.	Surendra Chandra Datta, Hindu, Tanti ; age 24 years.	1,600
17	" Ayurveda Bikaś " (P) ...	Dacca	Do.	Sudhanshu Bhushan Sen, Hindu, Baidya ; age about 40 years.	600
18	" Ayurveda Patrika " (P) ...	Calcutta	Do.	Kaviraj Dinanath Kaviratna Sastri, Brahmin ; age 50 years.	700
19	" Ayurveda Prachar " (P) ...	Nadia	Do.	Kaviraj J. K. Ray, Hindu, Brahmin ; age 38 years.	5,000
20	" Baidya Sammilani " (P) ...	Dacca	Do.	Anukul Chandra Gupta ...	1,000
21	" Baishnava Samaj " (P) ...	Calcutta	Bi-monthly	Surendra Mohan Adhikary ...	500
22	" Baisya Patrika " (P) ...	Jessore	Monthly	Prasanna Gopal Roy, Hindu, Barui ; age 54 years.	500
23	" Balak " (P) ...	Calcutta	Do.	J. M. B. Duncan ...	5,500
24	" Balyasram " (P) ...	Do.	Do.	Taraprasanna Ghosh Bidyabinod, Hindu ; age about 36 years.	200

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
25	" Bamabohini Patrika " (P)	Calcutta	... Monthly	... Sukumar Dutt, Brahmo ; age 42 years.	700
26	" Bandana " (P)	Baidyabati	... Do.	... Hemendra Kumar Ray, Hindu, Vaidya ; age 27 years.	700
27	" Bangabandhu " (P)	Dacca	... Do.	... Ishan Chandra Sen, Brahmo ; age 56 years.	150
28	" Bangadarsan " (P)	Calcutta	... Do.	... Sailes Chandra Mazumdar, Hindu, Brahmin ; age 43 years.	600
29	" Bangaratna " (N)	Krishnagar	... Weekly	... Kanai Lal Das, Hindu, Karmakar ; age 30 years.	1,550
30	" Bangavasi " (N)	Calcutta	... Do.	... Behary Lal Sarkar, Hindu, Kayastha ; age 56 years.	15,000
31	" Bankura Darpan " (N).	Bankura	... Do.	... Rama Nath Mukharji ; age 53 years	453
32	" Bani " (P)	Calcutta	... Do.	... Amulya Charan Ghosh ; age 35 years.	800
33	" Barisal Hitaishi " (N)	Barisal	... Do.	... Durga Mohan Sen, Hindu, Baidya ; age 36 years.	625
34	" Basumati " (N)	Calcutta	... Do.	... Sasi Bhushan Mukherji and Haripada Adhikary ; age 48 years.	19,000
35	" Bhakti " (P)	Howrah	... Monthly	... Dines Chandra Bhattacharya, Hindu, Brahmin ; age 28 years.	600
36	" Bharat Laxmi " (P)	Calcutta	... Do.	... Rabdha Nath De, Subarnabanik ; age about 35 years.	1,000
37	" Bharati " (P)	Do.	... Do.	... Srimati Swarna Kumari Devi, Brahmo ; age about 48 years.	1,700
38	" Bharat Chitra " (N)	Do.	... Weekly	... Pran Krishna Pyne, Hindu, Brahmin	800
39	" Bharatmahila "	Dacca	... Monthly	... Srimati Saraju Bala Dutta, Brahmo ; age 32 years.	450
40	" Bharat Nari " (P)	Calcutta	... Do.	... Ananda Chandra Gupta ; Baidya ...	1,000
41	" Bhisak Darpan " (P)	Do.	... Do.	... Rai Sahib Giris Chandra Bagchi ...	250
42	" Bharatbarsha " (P)	Do.	... Do.	... Amulya Charan Ghosh, Vidyabhushan, Kayastha ; age 38 years ; and Jaladhar Sen, Kayastha, age 50 years.	3,400
43	" Bidushak " (P)	Do.	... Do.	... Kshetra Nath Banerji, Brahmin ; age 40 years.	600
44	" Bijnan " (P)	Do.	... Do.	... Dr. Anrita Lal Sarkar, Satgope ; age about 42 years.	300
45	" Bikrampur " (P)	Mymensingh	... Do.	... Jogendra Nath Gupta, Hindu, Baidya ; age 34 years.	200
46	" Birbhum Varta " (N)	Suri	... Weekly	... Devendra Nath Chakraarti, Hindu, Brahmin ; age 40 years.	997
47	" Birbhum " (P)	Calcutta	... Monthly	... Kulada Prasad Mallik, Hindu, Brahmin ; age 33 years.	1,500
48	" Birbhum Vasi " (N)	Rampur	... Weekly	... Satkowri Mukherji, Hindu, Brahmin ; age 45 years.	700
49	" Brahman Samaj " (P).	Calcutta	... Do.	... Pandit Basanta Kumar Tarkanidhi...	1,000
50	" Brahma Vadi " (P)	Barisal	... Monthly	... Manamohan Chakravarti, Brahmo ; age 52 years.	660

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali—continued.</i>					
51	" Brahma Vidya " (P) ...	Calcutta	... Monthly ...	Rai Purnendu Narayan Singh Bahadur and Hirendra Nath Dutta, Hindu, Kayastha.	800
52	" Burdwan Sanjivani " (N).	Burdwan	... Weekly ...	Prabodhananda Sarkar, Hindu, Kayastha ; age 24 years.	400
53	" Byabasay O Banijya " (P)	Calcutta	... Monthly ...	Sachindra Prosad Basu, Brahmo ; age 36 years.	900
54	" Chabis Pargana Vartavaha " (N),	Bhawanipur	... Weekly ...	Abani Kanta Sen, Hindu, Baidya ; age 30 years.	500 to 700
55	" Charu Mihir " (N) ...	Mymensingh	... Do. ...	Vaikantha Nath Sen, Hindu, Kayastha ; age 42 years.	800
56	" Chhatra " (P) ...	Dacca	... Monthly ...	Sasibhusan Mukherji, Hindu, Brahmin ; age about 48 years.	500
57	" Chhatra Suhrid " (P) ...	Do.	... Do. ...	.....	450
58	" Chikitsa Prakas " (P) ...	Nadia	... Do. ...	Dhirendra Nath Haldar, Hindu, Gandabanik ; age 28 years.	400
59	" Chikitsa Sammilani " (P) ...	Calcutta	... Do. ...	Kaviraj Sital Chandra Chatterji, Hindu, Brahmin.	500
60	" Chikitsa Tatva Vijnan " (P)	Do.	... Do. ...	Binode Lal Das Gupta, Vaidya ; age 39 years.	300
61	" Chinsura Vartavaha " (N).	Chinsura	... Weekly ...	Dina Nath Mukherji, Brahmin ; age 48 years.	1,000
62	" Dainik Chandrika " (N).	Calcutta	... Three issues a week.	Haridas Dutta, Hindu, Kayastha ; age 43 years.	1,600
63	" Dainik Basumati " (N) ...	Do	... Daily ...	Sasi Bhushan Mukherji, Hindu, Brahmin ; age about 48 years, and others.	1,200
64	" Dacca Prakas " (N)	Dacca	... Weekly ...	Mukunda Vihari Chakravarti, Hindu, Brahmin ; age 42 years.	800
65	" Darsak " (N) ...	Calcutta	... Do. ...	Satis Chandra Bhattacharji, Brahmin ; age about 39 years.	300
66	" Dharma-o-Karma " (P) ...	Do.	... Quarterly ...	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	" Dharma Tatva " (P) ...	Do.	... Fortnightly ...	Vaikuntha Nath Ghosh, Brahmo ...	300.
68	" Dharma Pracharak " (P) ...	Do.	... Monthly ...	Nrisingha Ram Mukherji, Hindu, Brahmin ; age 51 years.	2,000
69	" Diamond Harbour Hitaishi " (N).	Diamond Harbour	Weekly ...	Mohendra Nath Tatwanidhi, Hindu, Mahisya ; age 52 years.	2,500
70	" Dhruba " (P) ...	Ditto	... Monthly ...	Birendra Nath Ghosh, Hindu, Kayastha ; age 37 years.	470
71	" Education Gazette " (N) ...	Chinsura	... Weekly ...	Kumatdeo Mukherji, Brahmin ; age 24 years.	1,500
72	" Faridpur Hitaishi " (N).	Faridpur	... Do. ...	Raj Mohan Majumdar, Hindu, Vaidya ; age about 77 years.	900
73	" Galpa Lahari " (P) ...	Calcutta	... Monthly ...	Jnanendra Nath Basu, Hindu, Kayastha ; age 36 years.	1,200
74	" Gambhira " (P) ...	Malda	... Bi-monthly ...	Krishna Charan Sarkar, Hindu, Teli ; age about 28 years.	300
75	" Gaud-duta " (N) ...	Do.	... Weekly ...	Krishna Chandra Agrawalla, Hindu, Baidya.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
76	"Grihastha" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Dev, Kayastha ; age 56 years.	500
77	"Hakim" (P) ...	Do. ...	Do. ...	Masihar Rahaman, Muhammadan ; age 31 years.	500
78	"Jangipur Sangvad" (N) ...	Raghunathganj ...	Weekly ...	Sarat Chandra Pandit, Hindu, Brahmin.	100
79	"Sri Gauranga Sevaka" (P)	Murshidabad ...	Monthly ...	Lalit Mohan Banarji, Hindu, Brahmin ; age 56 years.	600
80	"Hindusthana" (N) ...	Calcutta ...	Weekly ...	Haridas Datta, Hindu, Kayastha ; age 42 years.	900
81	"Hindu Ranjika" (N) ...	Rajshahi ...	Do. ...	Kachimuddin Sarkar, Muhammadan ; age 41 years.	290
82	"Hindu Sakhā" (P) ...	Hooghly ...	Monthly ...	Raj Kumar Kavyathirtha, Hindu, Brahmin.	200
83	"Hitavadi" (N) ...	Calcutta ...	Weekly ...	Manindranath Basu, Hindu, Kayastha ; age 43 years, and 3 others.	28,000
84	"Hitvarta" (N) ...	Chittagong ...	Do. ...	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathi-Prachar" (P)	Calcutta ...	Monthly ...	Probodh Chandra Banerji, Hindu, Brahmin ; age 40 years.	200
86	"Islam-Abha" (P) ...	Dacca ...	Do. ...	Sheik Abdul Majid ...	1,000
87	"Islam-Rabi" (N) ...	Mymensingh ...	Weekly ...	Maulvi Naziruddin Ahmad, Muslim ; age about 34 years.	700
88	"Jagat-Jyoti" (P) ...	Calcutta ...	Monthly ...	Jnanatana Kaviraj, Buddhist ; age 56 years.	700
89	"Jagaran" (N) ...	Bagerhat ...	Weekly ...	Amarendra Nath Basu, Hindu, Kayastha.	About 300
90	"Jahannabi" (P) ...	Calcutta ...	Monthly ...	Sudhakrista Bagchi, Hindu, Brahmin ; age 30 years.	600
91	"Jangipur Samoad" (N) ...	Murshidabad ...	Weekly ...	.....	.....
92	"Janmabhumi" (P) ...	Calcutta ...	Do. ...	Jatindranath Dutta, Hindu, Kayastha ; age 31 years.	300
93	"Jasohar" (N) ...	Jessore ...	Do. ...	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P) ...	Santipur ...	Monthly ...	Jnananda Pramanik, Brahmo ; age 39 years.	500
95	"Jugi-Sammilani" (P) ...	Comilla ...	Do. ...	Radha Govinda Nath, Hindu, Jugi ; age about 35 years.	About 2,000
96	"Jyoti" (N) ...	Chittagong ...	Weekly ...	Kali Shankar Chakravarty, Bramin ; age 46 years.	2,000
97	"Kajer-Loke" (P) ...	Calcutta ...	Monthly ...	Saroda Prasad Chatterji, Brahmin ; age 47 years.	350
98	"Kalyani" (N) ...	Magura ...	Weekly ...	Bisweswar Mukherji, Brahmin ; age 49 years.	500
99	"Kangal" (P) ...	Calcutta ...	Monthly ...	Akinuddin Pradhan, Muhammadan ; age 20 years.	100
100	"Kanika" (P) ...	Murshidabad ...	Do. ...	Umesh Chandra Bhattacharya, Hindu, Brahmin ; age 38 years.	150
101	"Karmakar Bandhu" (P) ...	Calcutta ...	Do. ...	Banamali Seth, Hindu, Swarnakar ; age 43 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali</i> —continued.				
102	" Kasipur-Nibasi " (N)	... Barisal	... Weekly	... Pratap Chandra Mukharji, Hindu, Brahman ; age 69 years.	571
103	" Kayastha Patrika " (P)	... Calcutta	... Monthly	... Upendra Nath Mitra, Hindu, Kayastha ; age 32 years.	750
104	" Khulnavasi " (N)	... Khulna	... Weekly	... Gopal Chandra Mukharji, Hindu, Brahman ; age 53 years.	350
105	" Krishak " (P)	... Calcutta	... Monthly	... Nikunja Bihari Datta, Kayastha; age 40 years.	1,000
106	" Krishi Samvad " (P)	... Dacca	... Do	... Nishi Kanta Ghosh, age about 45 years.	1,000
107	" Kshristya Bandhav " (P)	... Do.	... Do.	... Mathura Nath Nath, Christian ; age about 50 years.	500
108	" Kushadaha " (P)	... Do.	... Do.	... Jagindra Nath Kundu, Hindu, Brahma ; age 36 years.	500
109	" Mahajan Bandhu " (P)	... Do.	... Do.	... Raj Krishna Pal, Hindu, Tambuli ; age 44 years.	400
110	" Mahila " (P)	... Do.	... Do.	... Revd. Braja Gopal Neogi, Brahmin ; age 59 years.	200
111	" Mahila Bandhav " (P)	... Do.	... Do.	... Miss K. Blair ; age 60 years	500
112	" Mahishya Mahila " (P)	... Do.	... Do.	... Srimati Krishna Bhabani Biswas ...	300
113	" Mahisya Samaj " (P)	... Do.	... Do.	... Narendra Nath Das, Hindu, Kaivarta	200
114	" Mahisya-Surhid " (P)	... Diamond Harbour	Do.	... Haripada Haldar, Hindu, Kaivarta ; age 81 years.	350
115	" Malancha " (P)	... Calcutta	... Do.	... Kali Prasanna Das Gupta ; Hindu, Vaidya ; age 45 years.	2,000
116	" Malda Samachar " (N)	... Malda	... Weekly	... Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
117	" Malancha " (P)	... Calcutta	... Monthly	... Kali Prasanna Das Gupta	.....
118	" Manasi " (P)	... Do.	... Do.	... Subodh Chundra Dutt and others, Hindu, Kayastha ; age 39 years.	2,000
119	" Mandarmala "	... Do.	... Do.	... Umesh Chandra Das Gupta, Hindu, Brahmo ; age about 56 years.	400
120	" Medini Bandhab " (N)	Midnapore	... Weekly	... Gossaindas Karan, Hindu, Satgope ; age 25 years.	500
121	" Midnapore Hitaishi " (N).	Do.	... Do	... Manmatha Nath Nag, Hindu, Kayastha ; age 38 years.	1,700
122	" Mostem Hitaishi " (N).	Calcutta	... Do.	... Shaikh Abdur Rahim and Mozummal Haque.	6,300
123	" Muhammadi " (N)	... Do.	... Do.	... Muhammad Akram Khan, Musalman ; age 29 years ; and Maulvi Akbar Khan.	About 7,000
124	" Mukul " (P)	... Do.	... Monthly	... Hem Chandra Sarkar, Brahmo ; age 39 years.	1,000
125	" Murshidabad Hitaishi " (N).	Saidabad	... Weekly	... Banwari Lal Goswami, Hindu, Brahmin ; age 49 years.	500
126	" Nabagraha Prasanga " (P)	Mymensingh	... Monthly	.....	.....
127	" Nandini " (P)	... Howrah	... Do.	... Ashutosh Das Gupta Mahallanabis, Hindu, Baidya ; age 31 years.	500
128	" Natya Mandir " (P)	... Calcutta	... Do.	... Mani Lal Banerji, Hindu, Brahmin ; age 30 years.	700

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—continued.</i>				
129	" Navya Banga " (N) ...	Chandpur	Weekly	Harendra Kishor Ray, Hindú, Kayastha ; age 25 years.	400
130	" Nayak " (N) ...	Calcutta	Daily	Panchcowri Banarji, Brahman ; age 47 years.	2,800
131	" Navya Bharat " (P)	Do.	Monthly	Devi Prasanna Ray Chaudhuri, 1,000 to 1,500 Brahma ; age 61 years.	15
132	" Nihar " (N) ...	Contai	Weekly	Madhu Sudan Jana, Brahma ; age 45 years.	500
133	" Nirjhar " (P) ...	Calcutta	Quarterly	Srish Chandra Ray, Kayastha ; age about 50 years.	500
134	" Noakhali Sammilani " (N)	Noakhali Town...	Weekly	Fazlar Rahman, Muhammadan ; age 30 years.	500
135	" Pabna Hitaishi " (N)	Pabna	Do.	Basanta Kumar Vidyabinoda Bhattacharyya, Hindu, Brahman.	650
136	" Pakshik Patrika " (P) ...	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 35 years.	500
137	" Pallivashi " (N) ...	Kalna	Weekly	Sashi Bhushan Banarji, Hindu, Brahman ; age 49 years.	200
138	" Pallivarta " (N) ...	Bongong	Do.	Charu Chandra Ray, Hindu, Kayastha ; age 43 years.	500
139	" Pantha " (P) ...	Calcutta	Monthly	Rajendra Lal Mukharji ...	800
140	" Pataka " (P) ...	Do.	Do.	Hari Charan Das, Hindu, carpenter by caste.	500
141	" Prabhini " (N) ...	Do.	Weekly	Amarendra Nath Ray, Hindu, Baidya; age about 27 years.	4,000
142	" Prachar " (P) ...	Jayanagar	Monthly	Revd. G. C. Dutt, Christian ; age 47 years.	1,400
143	" Praja Bandhu " (N) ...	Tippera	Fortnightly	Purna Chandra Chakraverti, Kavarta Brahmin ; age 31 years.	170
144	" Prajapati " (P) ...	Do.	Monthly	Jnanendra Nath Kumar ...	750
145	" Prabhat " (P) ...	Do.	Do.	Devendra Nath Mitra ...	200
146	" Prakriti " (P) ...	Do.	Do.	Devendra Nath Sen ...	1,000
147	" Prantavasi " (N) ...	Netrakona	Fortnightly	Joges Chandra Chowdhuri, Brahman	800
148	" Prasun " (N) ...	Katwa	Weekly	Banku Behari Ghosh, Goals, age 44 years.	575
149	" Pratikar " (N) ...	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindn, Brahmin ; age 66 years.	506
150	" Pratima " (P) ...	Calcutta	Monthly	Hari Sadhon Mukharji, Brahmin ; age 40 years.	500
151	" Prativasi " (P) ...	Do.	Do.	Satya Charan Mitra, Kayastha ; age 32 years.	500
152	" Pravasi " (P) ...	Do.	Do.	Ramanunda Chatterji, M.A., Brahmo ; age 55 years.	5,000
153	" Priti " (P) ...	Do.	Do.	Pransankar Sen, M.A., Hindu, Baidya ; age 30 years.	300
154	" Puhpodyan " (P) ...	Do.	Do.	Jnanendre Nath Bose ...	200
155	" Rahasya Prakar " (P) ...	Do.	Do.	Purna Chandra De, Subarnabanik ; age 33 years.	300
156	" Rajdut " (P) ...	Do.	Do.	Rev. Rasra Maya Biswas, Christian; age 31 pears.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
157	" Rangpur Darpan " (N) ...	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin ; age 47 years.	400
158	" Rangpur Sahitya Parisad Patrika " (P) ...	Do.	Quarterly	Panchanan Sarkar, M.A., B.L., Hindu, Rajbansi.	500
159	" Ratnakar " (N) ...	Asansol	Weekly	Abdul Latif, Muhamadden ; age 23 years.	200
160	" Sabuj Patra " (P) ...	Calcutta	Monthly	Pramatha Nath Chaudhuri, Brahmin ; age about 40 years.	
161	" Sadhak " (P) ...	Nadia	Do.	Satis Chandra Viswas, Hindn, Kavarta ; age 32 years.	200
162	" Sahitya " (P) ...	Calcutta	Do.	Suresh Chandra Samajpati ; age about 46 years.	3,000
163	" Sahitya Parisad Patrika " (P) ...	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan, Hindu, Acharyya by caste ; age 49 years.	1,800
164	" Sahitya Sanhita " (P) ...	Do.	Monthly	Shyama Charan Kaviratna, Brahmin ; age 60 years.	500
165	" Sahitya Samvad " (P) ...	Howrah	Do.	Pramatho Nath Sanyal, Hindu, Brahmin ; age 34 years.	3,000
166	" Saji " (P) ...	Calcutta	Do.	Kshetra Mohan Gupta ...	300
167	" Samaj " (P) ...	Do.	Do.	Radha Govinda Nath ...	700
168	" Samaj Bandhu " (P) ...	Do.	Do.	Adhar Chandra Das ...	450
169	" Samaj Chitra " (P) ...	Dacca	Do.	Satish Chandra Roy ...	300
170	" Samay " (N) ...	Calcutta	Weekly	Juanendra Nath Das, Brahmo ; age 60 years	700
171	" Sammilani " (P) ...	Do.	Quarterly	Kunja Behari Das, a barber by caste	200
172	" Sammilani " (N) ...	Do.	Fortnightly	Kali Mohan Bose, Brahmo ; age about 41 years.	300
173	" Sammilani " (P) ...	Do.	Monthly	Bijay Krishor Acharyya, B.A., LL.B., Christian ; age 46 years.	400
174	" Sandes " (P) ...	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo ; age 45 years.	300
175	" Sanjivani " (N) ...	Do.	Weekly	Sivanath Sastri, M.A., and others ...	6,000
176	" Sankalpa " (P) ...	Do.	Monthly	Amulya Chandra Ghosh, Kayastha ; age about 34 years.	2,000
177	" Sansodhini " (N) ...	Chittagong	Weekly	Kashi Chandra Das Gupta, Brahmo ; age about 60 years.	400
178	" Santi " (P) ...	Bikrampur	Monthly	Sachipati Chatterji, Brahmin ...	500
179	" Saswati " (P) ...	Calcutta	Do.	Nikhil Nath Roy, Kayastha ; age 49 years.	500
180	" Sansar Suhrid " (P) ...	Do.	Do.	Sarat Chandra Dev, Kayastha ; age 49 years.	400
181	" Sebak " (P) ...	Dacca	Do.	Rajani Kanta Guha, Brahmo ; age 44 years.	300
182	" Senapati " (P) ...	Calcutta	Do.	Rev. W. Carey ; age 57 years ...	200
183	" Serampore " (N) ...	Serampore	Fortnightly	Basanta Kumar Basu, Hindu, Kayastha ; age 34 years.	400
184	" Sisu " (P) ...	Calcutta	Monthly	Baradakanta Majumdar, Hindu, Kayastha ; age 39 years.	400

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali</i> —continued.				
185	"Saurabha" ...	Dacca	Monthly	Kedar Nath Majumdar ...	1,000
186	"Siksha-o-Swasthya" (P) ...	Calcutta	Do.	Atul Chandra Sen, M.A., B.L., Baidya ; age 39 years.	200
187	"Sikshak" (P) ...	Barisal	Do.	Revd. W. Carey ; age 56 years ...	125
188	"Siksha Prachar" (P) ...	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury ; age 36 years.	1,000
189	"Siksha Samachar" (N) ...	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya ; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P) ...	Calcutta	Monthly	Manmatha Nath Chakravarti ...	500
191	"Snehamayi" (P) ...	Dacca	Do.	Revd. A. L. Sarkar ...	700
192	"Sopan" (P) ...	Do.	Do.	Hemendra Nath Datta, Brahmo ; age 37 years.	250
193	"Sri Nityananda Sevak" (P)	Murshidabad	Do.	Avinash Chandra Kavyatirtha, Brahmin ; age 46 years.	400
194	"Sri Baishnav Dharma Prachar" (P).	Burdwan	Do.	Krishna Behari Goswami ...	300
195	"Sri Sri Vaishnava Sangini" (P).	Calcutta	Do.	Madhusudan Das Adhikari, Vai- shnab ; age 31 years.	600
196	"Sri Sri Vishnu Priyo-Ananda Bazar Patrika" (N).	Do.	Weekly	Rasik Mohan Chakravarti, Brahmin ; age 52 years.	16,000
197	"Subarna-banik" (N) ...	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna- banik ; age 30 years.	1,000
198	"Suhrid" (N) ...	Bakarganj	Fortnightly	Rama Charan Pal, Hindu, Kayastha	.....
199	"Sumati" (P) ...	Dacca	Monthly	Purna Chandra Ghosh, Kayastha ; age 40 years.	431
200	"Suhrid" (P) ...	Calcutta	Do.	Jatindra Mohan Gupta, B.L., Hindu, Baidya ; age 37 years.	300
201	"Suprabhat" (P) ...	Do.	Do.	Sm. Kumudini Mittra, Brahmo ; age 30 years.	900
202	"Suraj" (N) ...	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayas- tha ; age 39 years.	500
203	"Suhrid" (P) ...	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo ; age 30 years.	200
204	"Surabh" (P) ...	Contai	Do.	Baranashi Banerji, Hindu, Brahmin ; age 45 years.	300
205	"Swarnakar Baudhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., gold- smith by caste ; age 41 years.	500
206	"Swastha Samachar" (P) ...	Do.	Do.	Dr. Kartik Chandra Bose, M.B. ...	4,500
207	"Tambuli Patrika" (P) ...	Do.	Do.	Rajendra Nath Som, Tambuli ; age 33 years.	600
208	"Tambuli Samaj" (P) ...	Do.	Do.	Rajkristo Paul and others, Hindu, Tambuli ; age 36 years.	300
209	"Tapabani" (P) ...	Do.	Do.	Shyama Charan Sarkar, Hindu, Kayastha ; age 40 years.	700
210	"Tattwa Kaumudi" (P) ...	Do.	Fortnightly	Lalit Mohan Das, M.A., Brahmo ; age 40 years.	500
211	"Tattwa Manjari" ...	Do.	Monthly	Kali Charan Basu ; age about 41 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	<i>Bengali—concluded</i>				
212	"Tattwa-bodhini Patrika" ...	Calcutta	... Monthly	... Rabindra Nath Tagore, Brahmo ; age 52 years.	300
213	"Theatre" (N)* ...	Do.	... Weekly	... Moni Lal Banerji, Brahmin ; age about 30 years.	10,000
214	"Toshini" (P) ...	Dacca	... Monthly	... Anukul Chandra Gupta, Sastri ; age 42 years.	1,250
215	"Trade Gazette" (P) ...	Calcutta	... Do.	... Kamal Hari Mukherji ...	900 to 1,000
216	"Triveni" (P) ...	Basirhat	... Do.	... Satis Chandra Chakravarti, Brahmin ; age 40 years	
217	"Tripura Hitaishi" (N) ...	Comilla	... Weekly	... Afazuddin Ahmad ...	1,000
	"Uchchasa" (P) ...	Calcutta	... Monthly	... Bhabataran Basu, Hindu, Kayastha ; age 33 years.	150
219	"Udbodhana" (P) ...	Do.	... Do.	... Swami Saradananda ...	1,500
220	"United Trade Gazette" (P)	Do.	... Do.	... Narayan Krishna Goswami, Brahmin ; age 48 years.	3,000 to 10,000
221	"Upasana" (P) ...	Murshidabad	... Do.	... Jajneswar Banerji, Hindu, Brahmin ; age 56 years.	300
222	"Utsav" (P) ...	Calcutta	... Do.	... Ramdayal Majumdar, M.A., and others.	100
223	"Yamuna" (P) ...	Do.	... Do.	... Phanindra Nath Pal, B.A., Kayastha ; age 30 years.	900
224	"Vartavaha" (N) ...	Ranaghat	... Weekly	... Girija Nath Mukherji, Hindu, Brahmin ; age 44 years.	400
225	"Vasudha" (P) ...	Calcutta	... Monthly	... Banku Behari Dhar, Baidya ...	500
226	"Vijaya" (P) ...	Do.	... Do.	... Manoranjan Guha Thakurta, Hindu, Kayastha ; age 52 years.	700
227	"Viswadut" (N) ...	Howrah	... Weekly	... Nogendra Nath Pal Chowdhury, Hindu, Kayastha ; age 37 years.	2,000
228	"Viswavarta" (N) ...	Dacca	... Do.	... Abinash Chandra Gupta, Vaidya ; age 37 years.	1,000
229	"Yogi Sakha" (P) ...	Calcutta	... Monthly	... Adhar Chandra Nath, Yogi ; age 50 years.	750
230	"Yubak" (P) ...	Santipur	... Do.	... Yogananda Pramanick, Brahmo ; age 39 years.	300
	<i>English-Bengali.</i>				
231	"Ananda Mohan College Magazine" (P).	Mymensingh	... Monthly	... Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
232	"Bangavasi College Magazine" (P).	Calcutta	... Do.	... G. C. Basu ...	600
233	"Dacca College Magazine" (P).	Dacca	... Quarterly	... Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	510
234	"Dacca Gazette" (N) ...	Do.	... Weekly	... Satya Bhupan Dutt Roy, Baidya ; age 47 years.	500
235	"Dacca Review" (P) ...	Do.	... Monthly	... Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
236	"Fratern" ...	Calcutta	... Quarterly	... Rev. W. E. S. Holland ...	200
237	"Jagannath College Magazine" (P).	Do.	... Monthly	... Rai Lalit Mohan Chatterji Bahadur Brahmo.	900
238	"Rajshahi College Magazine" (P).	Dacca	... Quarterly	... Board of Professors, Rajshahi College.	300

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concl'd.</i>					
239	"Rangpur Dikprakash" (N).	Rangpur	... Weekly ...	Jyotish Chandra Majumdar, Brahmin ; age 36 years.	300
240	"Sanjaya" (N) ...	Faridpur	... Do. ...	Rama Nath Ghosh, Hindu, Kastha ; age about 41 years.	500
241	"Scottish Churches College Magazine" (P).	Calcutta	... Five issues in the year.	Revd. J. Watt, M.A., and S. C. Ray	1,200
242	"Tippera Guide" (N) ...	Comilla	... Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya ; age 49 years.	500
<i>Garo.</i>					
243	"Achikni Ribeng" (P) ...	Calcutta	... Monthly ...	E. G. Phillips	550
244	"Phring Phring" (P) ...	Do.	... Do. ...	D. McDonald	400
245	"Agraval" ...	Do.	... Do. ...	Chuni Lal Agarwalla	200
<i>Hindi.</i>					
246	"Bharat Mitra" (N) ...	Calcutta	... Weekly ..	Babu Ambika Prasad Baghai, Hindu, Brahmin ; age 40 years.	3,00
247	"Bir Bharat" (N) ...	Do.	... Do. ...	Pandit Ramananda Dobey, Hindu, Brahmin ; age 31 years.	1,500
248	Calcutta Samachar (N) ...	Do.	... Do. ...	Radha Kishen Misser ; Hindu, Brahmin ; age about 40 years.	2,000
249	"Chota Nagpur Dut Patrika" (P).	Ranchi	... Monthly ...	Revd. E. H. Whitley, Christian ...	450
250	"Dainik Bharat Mitra" (N).	Calcutta	... Daily ...	Babu Ram Parat Kar, Hindu, Kshatriya ; age 28 years.	800
251	"Daragar Daptar" (P) ...	Do.	... Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 28 years.	800
252	"Hindi Yangavasi" (N)	Do.	... Weekly ...	Harikissan Joahar, Hindu, Kshatriya ; age 38 years.	5,500
253	"Jaina Siddhanta Bhaskar" (P).	Do.	... Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	
254	"Manoranjan" (P) ...	Do.	... Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin ; age 51 years.	500
255	"Ratnakar" (P) ...	Do.	... Do. ...	Hari Kissen Joabar, Hindu, Kshatriya ; age 38 years.	1,000
256	"Sevak" (P) ...	Do.	... Do. ...	Nawab Zadik Lal, Brahmin ; age 31 years.	500
<i>Parvatiya.</i>					
257	Gurkha Khabar Kogat" (P)	Darjeeling	... Monthly ...	Revd. G. P. Pradhan, Christian ; age 61 years.	400
<i>Persian.</i>					
258	"Hablu Matin" (N) ...	Calcutta	... Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 62 years.	1,000
<i>Poly-lingual.</i>					
259	"Printers' Provider" (P) ...	Calcutta	... Monthly ...	S. T. Jones	500
260	"Sadhu Samvad" (P) ...	Howrah	... Do. ...	Nilananda Chatterji, B.L. ; age 36 years.	350
<i>Sanskrit.</i>					
261	"Vidyodaya" (P) ...	Calcutta	... Monthly ...	Bhaba Bibhuti Bidyabhushan, M.A., Hindu, Brahmin ; age 32 years.	500

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
<i>Bengali-Sanskrit.</i>					
262	" Aryya Prabha " (P)	... Chittagong	... Monthly	Kunja Behari Tarkasiddhanta, Brahmin.	500
263	" Hindu Patrika " (P)	... Jessore	... Do.	Rai Yadu Nath Mazumdar Bahadur, Barujibi ; age 61 years.	940
264	" Sri Vaishnava Sevika " (P)	Calcutta	... Do.	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
265	" Al-Hilal " (N)	... Calcutta	... Weekly	Maulana Abul Kalem Azad, Muhammadan ; age 32 years.	2,000
266	" Al-Hilal " (N)*	... Do.	... Daily	Maulana Abul Kalem Azad, Muhammadan ; age 32 years.	500
267	" Resalut " (N) ...	... Do.	... Do.	Maulvi Golam Hassain, Muhammadan ; age about 30 years.	300
268	" Resalut " (P) ...	... Do.	... Monthly	Maulvi Golam Hossain, Muhammadan ; age about 30 years.	400
269	" Tandrsut " (P)	... Do.	... Do.	Dr. Kartik Chandra Bose, Hindu, Kayastha ; age 43 years.	500
270	" Negare Bazm " (P)	... Do.	... Do.	Muhammad Sayed Hossan Askari, M.A. ; age 26 years, and another.	400
<i>Urduya.</i>					
271	" Prachar " (P) ...	... Calcutta	... Monthly	Radha Charan Das ...	500
272	" Utkal Varta " ...	... Do.	... Weekly	Mani Lal Moharana, Karmakar by caste ; age about 50 years.	200

* Suspended

*Additions to, and Alterations in, the List of Indian Newspapers as it stood on
1st October 1914.*

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	" Safir " (N) ...	Calcutta	Daily	.....	.....
2	" Rifaquat " (N) ...	Do.	Do.	.....	.....
3	" Hablul Matin " (Bengali (N)	Do.	Do.	.....	.....
4	" Marwari " (N) ...	Do.	Weekly	.....	.....
5	" Bangali " (N) ...	Do.	Daily	.....	.....
6	" Tirmezu " (N) ...	Do.	Do.	.....	.....

I.—FOREIGN POLITICS.

THE *Anwar-ul-Akhbar* (Calcutta) of the 6th May says :—

Japan's cleverness.

Japan is at present busy strengthening her navy, considering it a golden opportunity to do so, now that other powerful navies of the world are being weakened or annihilated. Japan is already a first-class naval power. In India she has found an open market for her goods. She will probably enjoy a monopoly of cheap goods when Germany is defeated in the war. This will lead to the permanent establishment of her interests in India. It would then be perfectly natural for her to have other aspirations concerning India.

It further goes on to say that Japan is an ally of the British and, as such, she has claims on our respectful attention. There is a treaty between her and England, but treaties are not worth anything nowadays. The way Italy has shamelessly broken her treaty with Germany well illustrates the worthlessness of such things. Japan also seems to have very well learnt the secrets of Western diplomacy. When she went to war with Germany over Kiao-Chow she gave out that she would hand it over to China as soon as the war was over. But how she has kept her pledge is very well known.

The improvement of the Japanese navy brings the question of the safety of India to the forefront. It would be well if Government lets the public know what steps it has taken against this threatening danger.

2. The *Dainik Chandrika* (Calcutta) of the 10th May writes :—

Japan and China.

All educated Indians are deeply interested in the rise of Japan to power. All educated Asiatics believe that if Japan can secure the co-operation of China and make China subservient to her purposes, she will become unconquerable. There is something in Japan's rise to power which excites both mirth and pleasure. She is now so great because of the jealousies prevailing among the European Powers. It is the British who facilitated the growth of Japan. It is British friendship even now which enables Japan to attempt to dominate China. Once Japan and China come to a mutual understanding, the face of Eastern Asia will be changed. The present war affords an excellent opportunity for arriving at such an understanding, which Japan will avail herself of to the fullest extent. When this war is over, the Yellow Peril will become an actual fact. If China passes wholly under Japan's control, it will not be possible any more to close America, Australia, etc., to Japanese and Chinese immigration. Europe after the war will have to conduct herself with circumspection in all parts of the world. God in His inscrutable wisdom is rebuilding in the Far East out of Japan and China what He is demolishing in the West among the European nations.

3. The *Dainik Basumat* (Calcutta) of the 7th May writes that the King

Sweden and the war.

of Sweden recently made a speech which shows that there is a possibility of Sweden joining in the

fray. It all depends on how things turn out. Supposing Sweden does join, the area of the war will be still further increased. What the result of it all will be, one cannot tell. It will mean no end of misery to people almost all over the earth.

AN WAR-UL-AKHBAR,
May 6th, 1915.

DAINIK CHANDRIKA,
May 10th, 1915.

DAINIK BASUMATI,
May 7th, 1915.

II.—HOME ADMINISTRATION.

(a)—Police.

4. The *Hitavadi* (Calcutta) of the 7th May refers to the official figures

"All the fault lies with Nanda Ghose." recently published by *New India* to prove that Bengal is freer from crime than other Indian provinces. Nevertheless Anglo-Indian papers

are loud in their outcries about the prevalence of crime in Bengal and in calling for the application of repressive measures to put them down. It appears, for example, that in Madras serious crimes are much more common than in the

HITAVADI.
May 7th, 1915.

Punjab and in Bengal. If it is alleged that political crimes are more frequent in these last two provinces than elsewhere, the remedy lies in removing the causes of public discontent and not in robbing the public of their liberties by means of successive repressive laws.

DAINIK CHANDRIKA.
May 8th, 1915.

5. The *Dainik Chandrika* (Calcutta) of the 8th May writes :—

" Thwarting dacoits."

Recently an attempt was made to commit a dacoity in the *arat* of an Eastern Bengal trader in the Sovabazar section of Calcutta. It appears that some days ago three youths, carrying revolvers, visited the *arat* and threateningly asked the man in charge to make over the money in hand. The man replied that the money was not in his keeping, and that the keys of the iron safe were with his master, who was not in the premises at the time. The youths thereupon went away, saying that they would come back the next day. The next morning they turned up and the sarkar in charge of the *arat* told them that his master was not in, but would come in the evening. The youths again departed, saying they would return in the evening. In the meantime, the police were informed, but the youths failed to turn up.

DAINIK CHANDRIKA
May 7th, 1915.

6. It is rumoured, writes the *Dainik Chandrika* (Calcutta) of the 7th

May, that a dacoity was recently committed in a shop at Sovabazar. We do not know whose shop it was, what articles used to be sold there, or when

and how the dacoity was committed. The police is said to be secretly enquiring into the case and withholding all information from the public. We are unable to make out what it all means. It is rumoured that the dacoits were boys. Bengali adults of short stature often look like boys. However that may be, it is a very serious matter. We are sure that Mr. Clarke, the present able and cool-headed Commissioner of Police, will hold a sifting enquiry into the matter. The publication of the real facts of the case is very essential and would put a stop to all sorts of wild rumours which are likely to arise if the investigation is conducted secretly.

BASUMATI,
May 8th, 1915.

7. The *Basumati* (Calcutta) of the 8th May writes that dacoities are

Dacoities in Bakargauj.

becoming very frequent in Barisal. Happily, however, the police are now at last awaking from

their sleep. The Deputy Inspector-General of Police recently toured in this area and made some arrests. It is to be hoped that his efforts will bring about a cessation of these outrages.

DAINIK BASUMATI.
May 4th, 1915.

8. The *Dainik Basumati* (Calcutta) of the 4th May writes :—

" Highway robbery."

Not a day passes but we hear of at least three or four dacoities having taken place in Bengal, a

province which up to a short time ago used to be free from such crimes. At first the police used to consider these dacoities to be political in nature and, though they were by no means inactive, failed to find any trace of the culprits. These crimes have thus grown to such proportions as to make life and property as unsafe under British rule as during the worst days of Musalman misrule. A state of things now prevails which could not even be dreamt of a few years ago. Persons tolerably well-to-do do not now dare to live in villages. Thus even under the powerful rule of the English, who at one time rid India of anarchy and established from one end of the country to another a state of peace unknown to it before, we have fallen upon such evil times. What ill-luck must be pursuing us that even within the British Empire, where up to recent times dacoity used to be a mere name, and where under the cool protection of *Pax Britannica* a new literature has grown and diffused its fragrance all over the civilised world, life and property should again be unsafe. But there is a vast difference between ancient and modern times. In olden days the Nawabs who were incapable of defending themselves could not be expected to protect their subjects. The English, however, are fully competent to preserve the peace not only in India but also in the whole world. We need not, therefore, despair at all. We are fully confident that before long the English will succeed in remedying the present state of affairs and restore peace to the country. We earnestly request the English not to be indifferent to the matter any more.

In a city like Calcutta highway robberies are being committed in crowded thoroughfares like Clive Street in broad daylight. A number of dacoities have recently taken place in the suburbs. Government ought either to allow the

people to keep firearms for self-defence or to increase the number of policemen. True, that, like the merchant of Belliaghata who was robbed by a number of anarchists some time ago, there are men who, though licensed to keep firearms, do not care to keep a supply of cartridges or gunpowder in the house, the reason being that as soon as a man buys any of these articles, the dealer sends information to the police, who then pester him with all sorts of enquiries. Besides, the recent thefts of guns and cartridges even from European shops have made people afraid of keeping such things in their houses; for if these things are stolen from an Indian house he will be put to no end of trouble by the police. As regards employing retired sepoys as armed retainers, we do not think it will be very easy to get such sepoys to serve in remote and malarious villages. Moreover, these sepoys will most likely become a source of oppression to inoffensive and weak-bodied villagers. Then, again, if armed retainers must be kept, it would be better to employ Bengalis, from whom their masters will get more sympathy and more loyal service than from the sepoys with whom they (the masters) have nothing in common. We, therefore, suggest that Government should allow respectable Bengalis to keep firearms, enlist young men as volunteers for preserving the peace, and improve the police. Then alone will there be an end to these dacoities.

9. The *Hitavadi* (Calcutta) of the 7th May writes that there has been "Dacoities in Bengal."

HITAVADI,
May 7th, 1915.

of late a most serious recrudescence of dacoities in Bengal. Apparently the old state of lawlessness in the country is coming back. The villagers are disarmed and dare not resist the dacoits. Where they have resisted, it has been utterly ineffective. Yet there is a whole hierarchy of well-paid and self-satisfied policemen employed to preserve the public peace. Proud of their authority and strong in the enjoyment of official favour, they lead a comfortable life. After a dacoity has been committed, they visit the scene of the crime and by their angry attitude and harassing way of holding an inquiry, make the lives of the villagers miserable, and end by submitting a big report. The numerical strength of the police is being increased in order that they may better discharge their duty but so far no substantial result has been achieved; rather the dacoits seem to be daily growing bolder.

What is this lamentable state of things due to? Why is the Bengal police so inefficient? Anglo-Indians of course say that it is all due to lack of popular co-operation with the police. That is ridiculous. People who find their own lives and property threatened cannot possibly have any incentive to keep back information about dacoits. The fact is, in most cases, people know nothing about these criminals, and even if they do, dare not approach the police on account of their angry and repulsive ways. Indeed people cannot trust the police with any information, so unscrupulous are they as to the way in which they use such information to the detriment of the informant himself.

Anyway, the police were as unpopular and distrusted in the past as they are now. Why then this outbreak of dacoities? Our idea is that dacoities in Bengal have become frequent ever since they were dubbed "political." Both ordinary professional and *bhadralok* dacoits are now at work, but the police only look after the *bhadralok* offenders, and no longer keep a watch over the habitual bad characters who are thus at liberty to carry on their nefarious trade. While obsessed by the idea of "political dacoities," the police, after making inquiries according to preconceived theories, arrest people indiscriminately and get up big "gang" cases which fall through in the High Court and bring ridicule upon them.

A succession of repressive laws is being passed to put down crime, but without avail. All criminals, *bhadralok* and otherwise, must be watched with equal care; and the police must reserve all their energies for the so-called "political dacoit." We have hopes that Mr. Gourlay's inquiry will reveal the real weaknesses of the police. The situation is so critical as to demand prompt and effective steps.

10. The *Vartavaha* (Ranaghat) of the 1st May says that although Gov-

The Arms Act.

ernment is trying hard to check the recrudescence of crime in Bengal, it does not lie in the power of

the police alone to do so. Government ought to trust the people a little more

VARTAVAHAS,
May 1st, 1915.

and allow them to keep firearms in order to defend their lives and property against the present-day armed dacoits. Will not Government show this mercy to the Nadia district?

DAINIK BASUMATI,
May 6th, 1915.

11. The *Dainik Basumati* (Calcutta) of the 6th May writes :—
 "Diagnosis"—Dacoities in Ever since Narendra Nath Goswami, the approver in the Alipur bomb case, mentioned about Bengal.
 dacoities being committed by anarchists, though the statements he made were not corroborated, the police have got into the habit of considering almost every dacoity to be a political one. The result is that while they follow a wrong scent ordinary dacoits are left free to ply their trade. The police fail to make out that there cannot possibly be more than a mere handful of men who indulge in the dream of driving the English away by collecting a few thousands of rupees by dacoity, or that ordinary dacoits often disguise themselves as *bhadrak*. But whatever the police may think or say, there is abundant and conclusive evidence to prove that the dacoities which are now being committed in Bengal so frequently are the work of up-country men and in some cases of low class Bengalis. What then is the remedy for the mischief? Mr. K. L. Datta's enquiry has proved that prices have risen inordinately high in this country. It is this rise in prices which has brought great misery upon the people which is responsible for these dacoities. During the days of Musalman rule, when a large part of the country was in a state of anarchy, the poverty of the people increased, and so dacoities used to be very frequent. As soon, however, as good government was established by the British, dacoities became a thing of the past. The hard struggle for existence in the present age has led to the reappearance of the crime in the country. Even if some *bhadrak* be implicated in it the reason is nothing but poverty, for it is a well-known fact that the condition of the respectable middle classes in Bengal is steadily becoming worse, as has been amply shown by Sir Herbert Risley in his Census Report. It is not that the poverty of the people has increased enormously during the last two or three years, but the fact that dacoits now run very little risk of being caught, has put a premium on the crime and made dacoits bold. One can notice in the dacoities which are being committed in our country the characteristics which mark such crimes in Europe and America. A certain Provincial Governor has ascribed the dacoities in the Punjab to plague and famine. To remove the first cause Government should improve the sanitation of the country, and to get rid of the second, they should encourage the development of Indian arts and industries.

NAYAK,
May 8th, 1915.

12. The *Nayak* (Calcutta) of the 8th May has an article headed, as noted in the margin, of which the following is a full translation :—

The reform of the Police Department.—
 A great panic has been created in the minds of all people, great and small, in this province by the passing of the Defence of India Act and the extension of its provisions to several districts in Bengal. The minds of many are exercised by the disquieting thought that on any evil day and at any evil moment any unfortunate innocent person may, under the baleful influence of an evil star, come under the purview of this law. People would not have had such reason for alarm and disquietude if the majority of policemen in this country had been just, righteous, conscientious and efficient. Government has been endeavouring for a long time to reform the Police Department, but the success attained by it in this direction has fallen short of the public expectation. Government's expenditure on this department is increasing every year without producing any corresponding result. Fourteen years ago, the Government of India published the following resolution on the necessity of police reform on account of its inefficiency :—

"In no branch of the administration in Bengal is improvement so imperatively required as in the police. There is no part of our system of government of which such universal and bitter complaint is made and none in which for the relief of the people and the reputation of Government is reform in anything like the same degree so urgently called for."

So far back as December 1901, and long before the Police Commission was appointed, was this resolution penned by Government. The members of the Police Commission did, with one voice and in emphatic terms, condemn the

inefficiency and corruption of the police and urge the necessity of its reform. In one part of their report the following remark occurs :—

" Everywhere they went, the Commission heard the most bitter complaints of the corruption of the police. These complaints were made not by non-officials only, but also by officials of all classes, including Magistrates and police officers, both European and native."

The opinion expressed by the Commission with regard to investigating officers of the higher grades was as follows :—

" They regret, however, to have to report that they have the strongest evidence of the corruption and inefficiency of the great mass of investigating officers of higher grades."

Although in deference to the views expressed by the Commission, some reform has been effected by Government in certain matters, such as appointments to the police service, etc., there is still much room for improvement in those and other respects. So long as those improvements are not effected there is little hope of the country enjoying peace and good government through the agency of the police. The police are vested with unlimited powers; in some cases those powers are greater even than what is possessed by Judges and Magistrates. As the law stands at present, the police can arrest and detain in *hajat* any person on receipt of information of a serious offence or even on mere suspicion, and they have nothing to apprehend from the result of the subsequent trial, whatever that result may be. Judges and Magistrates have, of course, in the exercise of their powers, to weigh evidence and respect justice. But not so the police. They are often found to arrest and send up for trial innocent respectable men under an erroneous impression or on mere suspicion. The police often insult, harass and humiliate many an innocent and respectable man, while they cannot even touch a hair on the head of a really guilty person. This is a dangerous power. It is needless to emphasise the importance of organising with just, righteous, conscientious, discreet, discriminating and efficient men, a department that is vested with such immense powers. The utter lack of efficiency of certain police officers, as found in the course of certain trials of political offences, and the comments on the conduct of the police unanimously expressed in a recent trial of a political offence by the Chief Justice and Justices Holmwood and Mukharji, under a clear conviction of the innocence of the accused, shows how necessary it is for the police to be reformed and just. If these Judges had sat in judgment on the malpractices of the police, the emphatic remarks they would have made in that connection would have astounded most people. In that case the misdeeds of many a police officer would have been exposed to the world in their naked deformity.

The political offences, for the suppression and punishment of which the Defence of India Act has been passed, will no longer be tried by the High Court. No appeal will lie against judgments passed in such case. Those whom the police may send up for trial after investigation, according to the measure of their abilities and powers, on receipt of information, will be summarily tried by a Special Tribunal. One shudders to think of the weight of responsibility lying on the higher and lower officers of the police in such circumstances. Having regard to the evil times and abominable offences and political crimes being committed, what is needed first of all to suppress those crimes is a thorough reform of the police and the entrusting of all sorts of investigations to just and competent officers. The people will be glad instead of sorry to see real offenders brought to justice, but dissatisfaction and unrest will spread all round if any innocent man be sentenced to rigorous imprisonment or to death. In that case serious offences and crimes will increase in the country. Many thoughtless and misguided lads and youths will madly take to evil courses, just for the excitement attendant on a perilous enterprise, like moths rushing on a flame. In view of all this, our wise, generous and far-sighted Viceroy, Lord Hardinge and our wise and experienced Governor, Lord Carmichael, as well as their Councillors, should carefully set about reforming the police.

There is an accusation against the people of this country for not co-operating with the police. It is due to their apathy, it is said, that political offenders cannot be traced and punished. This disgraceful charge is utterly false and baseless. The people of this country are always ready to help the police so far as it lies in their power. Many are willing to co-operate with the police, from

a sense of duty, even at the risk of their lives, but it is a pity that for lack of mutual trust and sympathy the police and the public are unable to mix freely and heartily with each other. Some time ago the District Administration Committee laid the blame for this mainly at the door of the educated and respectable section of the community. If the Committee had taken care to investigate the real cause of the absence of such co-operation, they would have found that the people fight shy of the police because they are not trusted by the latter. Besides, one who comes forward to help the police runs a great risk, and it is notorious that the police are as incapable of protecting such people as they are of tracing real offenders. This lack of mutual trust and sympathy will not be removed so long as the police are not adequately reformed. In deference to the views expressed by the District Administration Committee, Government is anxious to inaugurate certain reforms in the police, and with that end has appointed Mr. Gourlay, Private Secretary to our generous Governor, to investigate certain points and express his views and make suggestions thereon. On the other hand, the British Indian Association has submitted, for the consideration of the Governor, a well-reasoned memorial to the Chief Secretary to the Bengal Government, recommending the appointment of a mixed Commission, composed of able official and non-official members, to enquire into the present and past condition of the Police Department, and to suggest methods for its reform, so that the country may enjoy peace and good government. The Association has demonstrated the necessity of having the police reformed with the help of a mixed commission, as suggested by its President, the educated and kind-hearted Maharaja of Burdwan, in the weighty and sincere speech on the means of preventing political crimes, delivered by him at the annual meeting of the Association. The country will be greatly benefited if this just prayer of the Association be granted. We will discuss the matter again on a future occasion.

BANGAVASI,
May 8th, 1915.

13. The *Bangavasi* (Calcutta) of the 8th May, referring to Mr. Gourlay's inquiry into the question of police reform, writes:—

"Police reform."

People here are afraid of the police; there is a feeling of enmity between the two. Government wants to know who is primarily responsible for this state of affairs. We are hopeful that Mr. Gourlay will conduct the inquiry impartially.

DAINIK CHANDRIKA,
May 7th, 1915.

14. The *Dainik Chandrika* (Calcutta) of the 7th May suggests that police officers should not only be rewarded for detecting criminals, but also for preventing the occurrence

of crime. In this way such officers as can reduce the number of criminal cases within their jurisdiction should be rewarded by promotion or increase of pay. A man who has special knowledge on this subject said the other day that Government expects the police to detect thieves and dacoits, but does not encourage them to prevent theft and dacoity. Consequently, police officers are sometimes found to encourage the commission of thefts and dacoities within their jurisdiction, so that they may detect the criminals afterwards and thereby improve their prospects in service. There should be an enquiry as to whether this is true.

BANGAVASI,
May 8th, 1915.

15. The *Bangavasi* (Calcutta) of the 8th May refers to the case of Sub-Inspector Surendra Nath Ghosh, of Banaripara, in the Bakarganj district, who is being prosecuted,

under the orders of Mr. Hughes-Buller, for having demanded and accepted a sum of Rs. 4 per diem from a Moslem lady, at whose house a dacoity had been committed, which he was inquiring into. Mr. Hughes-Buller should know that many police officers are guilty of this offence. Indeed, all classes of the population have an idea that darogas, when they visit a village to hold an inquiry, should be welcomed, fed and their comfort generally looked after. Indeed some people have an idea that it is a duty imposed on them by the law. Darogas in many instances have, as a matter of fact, to be provided with food, wine and even women, by the would-be complainant. Again, police officers when they receive supplies from a villager on such occasions, rarely pay for them. Mr. Hughes-Buller is a strong-minded man. Let him purge the country of this disgrace to British rule.

16. The frequency of outrages on women in the Jamalpur subdivision

Outrages on women in Jamalpur (Mymensingh).

almost inclines the *Dainik Basumati* (Calcutta) of the 6th May to think that the place is in a state of anarchy. A shocking outrage has recently been

committed in the town of Jamalpur itself, and though the culprits are all local inhabitants, they have not yet been caught. It is a great shame that things should be so bad within the British Empire, and the paper wishes there were another Sleeman to put down such crimes.

17. The *Bangarasi* (Calcutta) of the 8th May refers to the state of law-

"Outrages on women."

lessness prevailing in the Jamalpur subdivision of Mymensingh. It was in an evil moment that the

trouble over the *swadeshi* agitation broke out there. Ever since then, the low class Moslems there have been trying to abduct good-looking Hindu girls. Cases of this nature occur very frequently nowadays. Cholera, small-pox, famine and dacoities are already harassing the people. Outrages on women will be an extra evil, far too serious to be borne with equanimity by the God of righteousness. Let the authorities take early steps to put down these outrages.

18. The *Bangali* (Calcutta) of the 10th May writes:—

"Impotence does not become you, O Aryun!"

Ever since we have been reading newspapers we have been hearing that in many parts of Mymensingh the honour of women was not safe. As

in certain years there are outbreaks of epidemics of fever, cholera, small-pox, etc., so at certain periods in Mymensingh these accursed outrages on women become very frequent. A good deal of writing in the public press results in such cases, and some piteous and hideous scenes are portrayed, but the whole thing generally resolves itself into the punishment of the offenders being left in the hands of Government.

Patriotism, respect for female honour and hatred of the wrong-doer have not attained to a much higher stage than this in Bengal. Mymensingh is a rich place, with many Hindu zemindars and educated men; and indeed some of the zemindars of this district are reported to be striving for the revival of Hinduism. Nevertheless, the lives and honour of Hindu women are not yet safe in Mymensingh.

From recent reports in Jamalpur it appears that certain ruffians abducted a girl-wife, and calling her husband away to a field, where they said they would restore her to him, they killed him. Without a firm conviction that the Hindu males of Mymensingh were utterly devoid of manliness, the ruffians there would not be emboldened to such lengths. A *sanyasi* friend of ours, belonging to Eastern Bengal, says that these ruffians in very many cases abduct Hindu girls and violate them. And the Hindus expiate the heinous sin they incur by their inability to defend their mothers, wives and sisters, by subsequently expelling these victims from home and society.

This impotence is tainting the whole Bengali community with a heinous sin. Now that Bengali youths are realising the usefulness of the martial spirit, will not this stain be washed away? Here is a suitable sphere for their display of manliness. What is the use of dreaming airy dreams about serving the country, if being Hindus, they remain indifferent to the work of protecting their womenfolk, to preserve whose honour they regard as their most valued possession in life? If we neglect these primary and main duties, naturally the sincerity of our desire to serve our country comes to be suspected. There is a proper order in all things. We must first remove the small wants of the country before putting our hands to the larger items of work. Such regulated and systematised patriotic service adds to the strength of the workers, enlists the popular sympathy on their side, so that subsequently in larger operations their help becomes valuable. Let Bengalis attend first of all to the work of self-preservation, let their first lessons in the cultivation of manhood take the form of efforts to defend their own lives, honour and property. Many youths have gone to Mymensingh for their summer holidays. They, of course, must be aware of these outrages on women. Can they not band themselves and go to the places infested by the ruffians to defend the honour of their mothers and sisters? In many cases they have earned the thanks of Government and of the people by co-operating in the work of defending their countrymen against thieves and dacoits. To save those in distress is the foremost of virutes. Has

DAINIK BASUMATI,
May 6th, 1915.

BANGAVASI,
May 8th, 1915.

BANGALI,
May 10th, 1915.

not the example of Europe instilled in us the best element of manliness? What then do we gain by carefully going through the reports of the war in the papers night and day? Have we no other trait of mind save that of an idle curiosity to distinguish us as men? The highest loyalty consists in assisting in the work of defending the lives and property of the public. Is it indicative of loyalty to pester Government for work which we ourselves can and ought to accomplish? Government have been trying their best to help in putting down these outrages. But is that proving sufficient? Until these ruffians come to realise that the Hindu community is able to defend itself, that the Hindu community has not utterly become devoid of the martial spirit, that they do shrink even from facing death in order to uphold the honour of their womenfolk, we must go on forever suffering these outrages on women. What steps are those who are so eager for the revival of Hinduism taking to infuse strength for the purpose into the community? How can a community which cannot defend its own mothers and sisters from ruffianly attacks dare pride itself on its religious orthodoxy?

When the demon Vritta imprisoned Sachi, Indra's wife, even the other demons came to take up arms against Vritta. Finding himself cornered, Vritta sent word to Indra that he was prepared to release Sachi and asked him to send somebody over to take her away. Thereupon the next day, Indra's son appeared before Vritta to escort his mother home. When Sachi came to know that she owed her release to the charity of her captor and that it was not her husband or her son who by his valour rescued her, she refused to benefit by this most shameful release. Rather than go back to such a cowardly husband and son she preferred to stay in prison. Hindus believe in this Pauranic story, and yet now when they find their mothers and sisters exposed to intolerable insults they content themselves with only futile prayer for help to others. What is the use of making such a loud outcry about the revival of Hinduism if that makes such inert creatures of its votaries? The glory of a religion will not be upheld merely by the observance of exterior forms. "All efforts at religious reform is futile, until the problem is solved as to how a religion which enjoins "do not give way to impotence" has come to make its votaries so indifferent to their duties. Let us not forget this priceless truth.

SANJIVANI,
May 6th, 1915.

19. The *Sanjivani* (Calcutta) of the 6th May has the following:—

"Outrages by tea-garden cooly-recruiters—thefts of women in the British Empire."

A prolonged agitation against the system of recruiting coolies for tea-gardens convinced Government of the fact that the cooly trade was a great disgrace to the British Government. Men

and women are being openly kidnapped, sold and despatched to distant places by rail, while officers of the Crown certify to these poor creatures being willing parties to the transaction. Lord Hardinge could see that such a state of things did not redound to the credit of British rule, and so he issued a circular that the Cooly Act would be repealed from the 1st July of last year, but the order has not been carried out as yet. Cooly-recruiters are thus left free to ply their inhuman trade.

The late Maharaja of Mourbhanj prohibited the emigration of Sonthals out of his State, but all the same, coolies are being largely recruited in Mourbhanj especially from the places within the Morara thana. Not a day passes but 10 or 15 coolies are despatched by rail from Jaleswar, Danton and Amar-daha. They are sent *via* Kharagpur and Chaibassa, so that their people may not find any trace of them. A correspondent sends us the following cases of kidnapping of men and women by cooly-recruiters:—In one case a sixteen-year old girl has been seduced and her sorrowing parents do not know where she is and with whom she has left home. The wife of one Fetu Sonthal, of Gograkhal, has been kidnapped, and though he searched for her at Jaleswar on the 28th March, he has not obtained any clue as to her whereabouts. Karmi, the daughter of Bara Majhi, of Rangiam, was enticed away by recruiters on the 28th *Magh* and has not been heard of since. The fourteen-year old wife of Chandra Sonthal, of Khutapar, has been kidnapped, and though he has searched for her at Chaibassa and Midnapur, he has not been able to trace her. The only case in which the recruiters have been foiled is that of the daughter of Adarmani Tantiani, of Dhumsai, who has been rescued.

Mourbhanj is thus about to be depopulated. Appeals to the police are of no use and Sonthals are in a real panic. There is not a single family of which at least one member has not been kidnapped. It is high time Government put a stop to all this.

20. Referring to the alleged insult offered to Babu Annada Charan Chaudhuri, of Chittagong, by an European Assistant of Messrs. Smith, Stanistreet & Co., of Calcutta, as reported in the *Bengalee* of the 2nd

May, the *Nayak* (Calcutta) of the 10th May writes:—

We know that the European assistants of European trading firms, especially those belonging to druggists' stores, are very courteous, as they have to deal with men of various nationalities and of various sorts of temper every day. They never behave rudely towards respectable customers. We are not aware as to how long this ill-tempered Assistant of Messrs. Smith, Stanistreet & Co. has been in India, but we should think that a longer stay in this hot country would make his temper worse and probably drive him mad. The firm had, for the sake of its good name, better pack him off to some cold place. Or if he be naturally of a fierce temper and if he must indulge in the trampling and smashing, which he seems to take so much delight in, he had better go to the front where he will get ample opportunities of enjoying those refined forms of amusement.

21. The *Safir* (Calcutta) of the 6th May expresses a great deal of surprise at the reappearance of the *Seyara*, of

The *Seyara* newspaper of Lucknow has again appeared. Lucknow, from which the United Provinces Government had demanded a security of Rs. 1,000,

which sum it has now paid up. It was apprehended that the paper would not be able to pay the sum demanded.

(b)—*Working of the Courts.*

22. The *Dainik Bharat Mitra* (Calcutta) of the 11th May says that so

Mr. Justice Chaudhuri as President of the Criminal Sessions. long no Indian Judge had the honour of presiding over the Criminal Sessions in the Calcutta High Court. The reason was the agitation over the Ilbert Bill in Calcutta. Anglo-Indians have not protested because Mr. Justice Chaudhuri is a Barrister. But if a Vakil Judge had been placed in this position of honour there would have been a great hue and cry. The paper hopes that the Chief Justice will maintain this arrangement.

(c)—*Jails.*

23. The *Bangali* (Calcutta) of the 7th May fully supports the move-

"Political prisoners" ment which has been started in every civilised country in the world to reform the condition of

prisoners in jails, but thinks it a pity that in India political prisoners should be treated very inhumanely by their jailers. The matter formed the subject of a question in Parliament some time ago, and though Lord Morley said in reply that such prisoners are treated just like ordinary convicts, the gentleman who asked the question reasonably protested against the system of herding them with thieves, dacoits and murderers. In every country, except Russia, political prisoners are kept separate from ordinary convicts and are not made to undergo hard labour. Ought not the same thing to be done in India also? India has been under the benign rule of England for a hundred and fifty years, and we heartily wish that the kindness and sympathy which is the keynote of British rule should be made manifest in every department of Government. If any reform of the Criminal Procedure Code be necessary for this purpose, it should be done without delay. Such a reform will be to the glory of British rule, and will in no way lessen its prestige or be considered as a sign of its weakness. The paper then reproduces from the *Bengalee* a few instances of alleged ill-treatment of political prisoners in jail, which prove how backward India is in the march of civilisation, and asks the kind-hearted Viceroy to consider the matter.

NAYAK,
May 10th, 1915.

SAFIR,
May 6th, 1915.

DAINIK BHARAT
MITRA,
May 11th, 1915.

BANGALI,
May 7th, 1915.

BAN AVASI,
May 8th, 1915.

24. The *Bangavasi* (Calcutta) of the 8th May refers to the peculiar hardships to which, according to the *Bengalee* of "Political prisoners." the 2nd May last, political convicts in Indian jails are being subjected, and says that the reports are horrifying. Let there be an inquiry into these complaints. What is happening is as painful to the public as it is disgraceful to Government.

(d)—*Education.*

MOHAMMADI,
May 7th, 1915.

25. The *Mohammadi* (Calcutta) of the 7th May writes:—
"What is the object (of reforming the Madrassas)?" What is Government's motive in attempting to reform the Madrassas? What object has it in view with regard to the Madrassa Department of the Dacca University which has almost throttled all the Madrassas in the province? If it wants to turn out a number of Arabic-knowing lawyers, doctors and clerks, we are ready to support the idea. But we cannot but protest against the destruction of Madrassas, though we know that our protests will, as they have been in the cases of the Press Act, the Universities Act, the Persian Arabic Course, etc., be quite in vain.

Most of the students of Arabic and Persian in this province come from Eastern Bengal. But the Madrassas of Eastern Bengal have been reduced to the state of mere junior Madrassas under the Madrassa attached to the Dacca University. Students in Eastern Bengal must now either submit to this or go to the United Provinces for instruction in Arabic and Persian. It is by no means easy to establish private Madrassas; and hence the steps taken by Government appear to us to be aimed at the destruction of Madrassas. Our only hope was the Calcutta Madrassa, but reforms have been started in that institution also, and the way in which the members of the Reform Committee have been selected has made us despair.

MOSLEM HITAISHI,
May 7th, 1915.

26. In continuation of its criticism of the "Maktab Primer," the text-book prescribed for *maktabs* in Bengal, the *Moslem Hitaishi* (Calcutta) of the 7th May says that the second lesson in the Primer, namely, the story of the expulsion of Adam from Paradise, begins with a description of the creation of Adam which may lead Musalman boys to think that image-worship is ordained by God, for it is said that God commanded all the Angels to make obeisance to Adam, and that because Iblis refused to obey this command he became Satan. Nothing can be more suicidal for a Musalman boy than to imbibe such an idea. The lesson is, besides this, full of grammatical and syntactical mistakes and errors of idiom, and contains slang expressions, unnecessary Arabic words and other defects which make it altogether unfit for use by children as a Bengali Literary Primer.

VISVAVARTA.
May 3rd, 1915.

27. The *Visvavarta* (Dacca) of the 3rd May fully supports the remarks made by the Hon'ble Dr. Nilratan Sarkar at the meeting of the Bengal Legislative Council regarding the importance of teaching Hygiene in schools, and says:—

It is a pity that such an important subject as Hygiene should be neglected in the schools of Bengal. None of our graduates know anything of Sanitary Science, and though the subject is supposed to be taught in primary schools, the text books selected are mostly quite worthless. We would suggest that in the selection of such books the Text-book Committee should be guided by the advice of a good specialist in Hygiene. We would also propose that as our boys have already quite a large number of subjects to learn, Hygiene, should not be added to their already heavy burden, but substituted for one of the less important subjects.

(e)—*Local Self-Government and Municipal Administration.*

DAINIK BHARAT
MITRA,
May 8th, 1915.

28. The *Dainik Bharat Mitra* (Calcutta) of the 5th May says:—
Municipalities. The views which the Government of India has published in its local self-government resolution regarding the future improvements of the municipalities are certainly very

liberal. All thanks are due to Sir Harcourt Butler for this. The intentions of Government are certainly very commendable. There is only one defect in the resolution. Too much power has been given to the Local Governments. This will have the effect of checking the progress of the municipalities, because the higher authorities have to work under the advice of officials who are generally narrowminded and want to concentrate all powers in their own hands.

The best course would have been to make it binding on the authorities to act in conformity with local opinion. It is very much to be deplored that there is no reference to this principle in the resolution at all.

The paper next goes on to suggest that local and municipal accounts may be kept in the vernacular, so that in the checking of accounts the services of men who, though ignorant of English, are yet highly proficient in accounts may be utilised.

The paper finds itself in disagreement with certain proposals of Government regarding the election of official Chairmen. This, it observes, goes against the recommendation of the Decentralisation Commission. The presence of an official Chairman will also tend to strengthen the spirit of sycophancy in Indians, which is already a grave defect in their character.

29. The *Calcutta Samachar* (Calcutta) of the 5th May comments upon Local self-government.

the remarks passed by the *Englishman* on the local self-government resolution and especially on the

CALCUTTA SAMACHAR.
May 5th, 1915.

provisions which have been proposed to be introduced with a view to giving the representatives of the people a larger control over municipal finances. The paper remarks that it may be true that officials will manage things in a much better way than the non-official representatives. But in spite of this, official control is not desirable, because such an arrangement will prevent the non-official members from gaining administrative experience. Want of official control may lead to waste of money, but this disadvantage will be outweighed by advantages gained in other directions. The paper then goes on to say that the people of this country were not always dependent upon officials for guidance. They used to conduct their affairs in their own way in different localities. This independence of the people may have been probably due to the inherent weakness of the Muhammadan rulers.

The English are a race who are ever anxious to give self-government to their own people. This spirit has made them what they are now. It would be certainly a fact very much to be regretted if Indians living in fellowship with such a noble race do not get the benefits of self-government but ever continue looking to their rulers for guidance in all matters.

30. The following is a full translation of a leading article which appeared in the *Dainik Chandrika* (Calcutta) of "Self-government."

the 5th May :—

DAINIK CHANDRIKA.
May 5th, 1915.

The Government of India has issued a long resolution on self-government. We have carefully read the whole resolution. In words and language the Government of India, that is to say, the Governor-General in Council, has strongly supported self-government. Perhaps such a sympathetic note in favour of self-government was never before issued since Lord Ripon's régime. For this we give thanks to His Excellency Lord Hardinge. But the Government of India has given no indication of the manner in which self-government will work and the means by which it will be worked. Self-government has been in existence in our country for about thirty years, but the resolution of the Government of India contains no examination or exposition of the defects which are present in its working and no instructions relating to the obstacles which have to be overcome in order to work it efficiently. The resolution is, from beginning to end, full of old and hackneyed statements. From this point of view, it has not given us much satisfaction.

Our experience of the inauguration and working of self-government in Bengal during the last 30 or 32 years leads us to think—

- (1) that good and honest men in Bengal generally keep aloof from the troubles of self-government;
- (2) that the current system of election is not such as to attract the services of able but comparatively poor men in the cause of self-government, who, as a rule, fight shy of it. Many respectable

and highly educated persons in Calcutta simply refuse to stand as candidate for election as Municipal Commissioners;

- (3) that the manner in which official Commissioners are nominated by Government prevents honest people from taking any part in self-government;
- (4) that the municipalities of towns and villages are so much in the clutches of the law and kept in such a state of constant alarm by inspections of Magistrates, Commissioners, and so forth, that it is difficult for towns and villages to derive much benefit from them;
- (5) that the manner in which self-government has been worked in all parts of Bengal during the last 30 years has made most educated men in the country indifferent to it. A villager invariably regards a municipality as a new machine for realising taxes. Very few of the villages who have not got the privilege of municipal self-government, pray for it. New municipalities are but rarely established in Bengal;
- (6) that Bengal possesses all the forms of self-government, namely, Municipality, District Board and Local Board. But at the same time malaria rages in them as virulently as ever, and the number of foul and silted-up tanks is daily increasing. In this season of extreme heat cholera appears in every village. Smallpox was never much in evidence in Bengal villages, but this year this disease has prevailed in epidemic form. Self-government has not done much good to Bengal and the Bengalis. The appalling death-rate amongst adults and the abnormal infantile mortality show no signs of diminution, nor has scarcity of water been removed. On the other hand, self-government has caused an increase of taxes and troubles. But the taxes are not sufficient to supply the wants of villages and towns. The revenue derived from the road-cess is squandered on all sorts of useless projects. Half the imposts which municipalities realise are spent on establishments. Where, then, is the money for useful works? Even if there is money, honest people who would serve the community in the name of God do not generally come forward to take up such a thankless task.

To speak plainly, the establishment of municipalities and the clamour for self-government have increased the poverty of the country. Almost every town has water-works, but the municipalities have not money enough to defray the cost of a regular supply of tap-water all the year round. The result is that there are many municipalities which have been financially crippled by the construction of water-works. Almost all their income is spent in paying interest and maintaining the water-works. When a municipality is established in a city, what is first done is not the filling up of foul tanks or the excavation of deep wells, but the setting up of posts for kerosene lamps. These posts are generally set up in front of the houses of Commissioners, and their faint light only serves to intensify the deep darkness of the village night.

Self-government has introduced other evils in the country—party spirit, factiousness and jealousy. If you say anything against a worthless candidate at the time of election, you are undone. Not only will that man be your enemy for life, but all men of his party will continue to hound you. What a shame that even in Calcutta mean party feeling is strongly prevalent in connection with self-government. If you are a tenant of any person, you have not only to pay him, month after month, on the fixed date the rent due to him, but if he or any relation, near or distant, of his is a candidate for election as a Commissioner, you must also blindly give him your votes. If you do not, your rent will be enhanced or you will have to remove elsewhere. In fact, self-government has made our life miserable in Calcutta. Then, again, over and above this, there has come the Improvement Trust. It is like "a malignant boil on a swollen foot" (translation of a Bengali proverb). Had we got Lord Hardinge before us, we would have said, "Call back your dog, I do not want your alms." We do not want self-government. You rule your kingdom, you protect your subjects. Why do you make us instruments in this work? Whatever Lord

Hardinge may say, self-government has borne poisonous fruit in Bengal and has done no good to the country or the people. The improvement of Calcutta is not exactly due to self-government; it is due to the grace of the ruling community.

We do not see any necessity for discussing Lord Hardinge's resolution, point by point, for vain talk will remain vain. It will be long before it can be reduced to work.

31. Referring to the Government of India's resolution on self-government, the *Sanjivani* (Calcutta) of the 6th May

"Development of self-government in India." writes:—

This self-government does not go beyond District Boards, Local Boards, Village Unions and municipalities. We must, however, protest against the appointment of officials as Chairmen of District and Local Boards, for then self-government will be reduced to a mere sham. Government, while fully aware of the awakening of a new life in India, try to enforce antiquated systems even in the present days of advancement.

32. The *Dainik Chandrika* (Calcutta) of the 7th May writes that self-

Extension of self-government. government in India is concerned only with small local affairs, such as sanitation, etc., and such as

it is, it is more or less of a farce. The three organs of local self-government in India are the District Boards, the Local Boards, and the municipalities. Now Local Boards are admitted by Government themselves to be failures, their powers and resources being exceedingly limited. As for municipalities. Mufassil municipalities are far too much under the control of the Divisional Commissioner. Even in Calcutta, when we remember what happened when the Commissioners objected to the construction of a verandah in Government House, can we call the municipality a free self-governing body? The number of Commissioners was reduced in Calcutta in spite of a unanimous protest from all classes of citizens.

As regards the District Boards, they are wholly under the thumb of their official Chairman. The members meet once a month and transact their business speedily, though with questionable efficiency.

33. Speaking of the prevalence of a severe scarcity of water in many villages within the Katwa subdivision of the

Water scarcity in Contai. Burdwan district, the *Prasun* (Katwa) of the 7th May says that the cheap wells which the District Board generally excavates are not only unfit for public use but also dry up in the hot season. What is necessary is that new tanks should be excavated. If the District Board is unable to do this, Government should do it and realise the cost, in instalments, from the villagers under a law similar to that in existence for the excavation of canals, construction of embankments and so forth.

(f)—*Question affecting the Land.*

34. The *Bangavasi* (Calcutta) of the 8th May writes that it is proposed to bring the Observatory Hill under the operations

"Terrible news." of the Parks Act. On this hill stands an image

of the god Mahakal, which is visited by large numbers of Hindu and Buddhist pilgrims. If the Parks Act is enforced, it will interfere with the due celebration of Divine worship. There is also a proposal to erect a Municipal Office near this temple. This is likely seriously to interfere with the convenience of the pilgrims. Government should always adhere to its principle of non-interference with the religions of its subjects.

SANJIVANI,
May 6th, 1915.

DAINIK CHANDRIKA,
May 7th, 1915.

PRASUN,
May 7th, 1915.

BANGAVASI,
May 8th, 1915.

(g)—*Railways and Communications, including Canals and Irrigation.*

35. The *Bangavasi* (Calcutta) of the 8th May heartily thanks the Maha-

"Obstructing certain streams." raja Bahadur of Darbhanga, Lord Hardinge, Sir James Meston and the other officials concerned for

having removed a part of the " Narora " bund near Hardwar and thus set free the flow of water along a branch of the Ganges

BANGAVASI,
May 8th, 1915.

which ultimately purifies the soil of Bengal and Bihar. The paper also thanks the same officers for refraining from putting up bunds, as proposed, across the "Nildharu" and the "Har-ki-pairi" in deference to Hindu susceptibilities.

36. The *Bangavasi* (Calcutta) of the 8th May refers to a case now pending at Moradabad, in which an Indian pleader travelling by rail complains that his solitary fellow-passenger, a European woman, attempted to blackmail him. It is a new kind of crime in India. Let it be ruled that 1st and 2nd class lady passengers should not be allowed to travel in male compartments.

(h)—General.

CALCUTTA SAMACHAR
May 8th, 1915.

37. The *Calcutta Samachar* (Calcutta) of the 8th May protests against the publication of disallowed questions. In the opinion of the paper this order should be cancelled, as it does not reflect any credit on Government.

BASUMATI,
May 8th, 1915.

38. The *Basumati* (Calcutta) of the 8th May is not satisfied with the adequacy of the amount of money granted to the widows of two respectable Bengalis who were accidentally killed during the Budge Budge riots.

Rupees 250 does not carry a man far in these days of high prices. The sums awarded as compensation to the two shopkeepers and a coolie are, however, satisfactory in amount.

JYOTI,
May 29th, 1915.

39. Referring to the extension of the operation of the Defence of India Act to Bengal and specially to the district of Chittagong, the *Jyoti* (Chittagong) of the 29th April says:—

Many thoughtful and far-sighted men in Bengal do not think that an anarchical party is being formed anywhere in the country. It is to be very much doubted whether the so-called political dacoities, conspiracies and so forth which have been committed or detected up to now were really intended to injure the Sovereign, or the Sovereign's representatives or other officials. Many people believe that a number of misguided young men have been so maddened by a spirit of revenge against some officers of the Detective Department that they have taken up the rôle of secret assassins in imitation of anarchists. Able and experienced officials are trying hard to arrive at right conclusions on these subjects. We need not, therefore, hazard any opinion of ours on them at present. But the manner in which the new Act has been brought into operation compels us to say something on this subject. Why is the enforcement of the new Act necessary in Chittagong and not in Jessore, Murshidabad and so forth? Chittagong is not the home of any warlike race who may create trouble, and the district has been conspicuously free from disturbances in the midst of all sorts of agitation. It has not yet been proved anywhere that any conspiracy has been hatched in Chittagong or that any young man of Chittagong has been implicated in any conspiracy. The very memory of the Sadar Ghat murder makes us shudder. Had not an officer of the Detective Department come here, that innocent young man of ours would not have lost his life. We think it also highly injurious to create, by the extension of the operation of the new Act to Chittagong, an impression in the minds of the ever-loyal people of the district that such a severely repressive measure had been needed for it. However, that may be officials are being harrowed with anxieties on all sides. Hence it is not proper to protest against anything that they may do now. But everybody in the country should be careful. Let every young man be warned that he must do nothing to arouse the least suspicion against him in the mind of any Government official.

VARTAVAHAN,
May 1st, 1915.

40. The *Vartavaha* (Ranaghat) of the 1st May says that nowhere in the history of the administration of the Nadia district is there any mention of seditious or political offences. This bespeaks the good fortune of the district and the prevalence of peace in it, and it is for this reason that the

operation of the Defence of India Act has not been extended to it. It is hoped that the other districts also in Bengal will follow its example.

41. The *Rangpur Dikprakash* (Kakina) of the 2nd May has the following in an article written in English :—

"The application of the Defence Act in Bengal."

The question is whether it will restore peace, order and contentment to the people or aggravate

the feeling of unrest and insecurity that has come over the land. If dacoits, robbers and political offenders have hitherto, as a rule, escaped from the clutches of the law, they will continue to do so in spite of the Defence Act. Only the innocent are more likely to be harassed than before. The police will hold themselves free to fasten guilt upon some persons in default of real wrong-doers. The police are already demoralized and denationalized and would be still more open to bribery and corruption as they are now protected by the new Act against the just criticism of the highest court in the presidency. The people are already almost as afraid of the police as of the dacoits themselves.

History repeats the lesson, how hatred and intolerance may convert a highly inoffensive body like the Sikhs into a formidable sect, striking terror into the heart of the enemy. The English writers and journalists must be responsible to a great extent for the introduction of bombs and other Russian instruments of destruction. They have openly sympathised with the political offenders in their vain efforts to win freedom and liberty from the Russian autocracy. Shocking crimes, whether perpetrated at home or abroad, are always abhorrent to Indian minds imbued, as they are, with highly religious and moral sensibilities. The recrudescence of political crimes is due, in a large measure, to the influence of the continental war, which is killing the surplus population of Europe, upon the imagination of young Bengalis. It is wise statesmanship to turn the enemies of mankind into soldiers and heroes of the State. Given the chance to fight in the cause of the Empire, the young men of Bengal might have earned the right to be called "the Japanese of India." The application in Bengal of the Defence Act will neither create heroes nor stop criminals, who would be above it as well as the ordinary law, so long as they could avoid detection—only innocent parties would be unnecessarily harassed.

42. Five or seven years ago, writes the *Barisal Hitaishi* (Barisal) of

"The Defence of India Act."

the 3rd May, a new law like the Defence of India

Act would have raised a chorus of protest throughout the country. But now while such measures are being passed one after another, the people remain silent either through fear or through indifference. Such silence on their part may, however, be misconstrued as indicative of the existence of a strong feeling of disaffection in the people's minds, or of their acceptance of the laws as perfect and necessary. For this reason we think that we ought to criticise the action of Government in connection with the Defence of India Act. "This law," said the Hon'ble Sir Reginald Craddock, "is on the lines of the English Defence of Realm Act." But is there in India any people who are trying to help the enemies of England in the present war with secret information and so forth? Sir Reginald, however, said that the Act should be applied to Bengal on account of the sudden and great increase of anarchism in it. But what have the anarchists done? They have recently committed a few dacoities and murders in Calcutta and other places. Such dacoities and murders are becoming daily occurrences in Bengal. We are at a loss to make out what special importance attaches to them so as to justify the enforcement of such a terror-inspiring law in the country. A curious thing in connection with the extension of the Act is the exemption of some districts from its operation, and specially of Calcutta, where several political murders and dacoities were recently committed. There is no political crime in Bakarganj, and yet the new law has been applied to it. Is it not queer to apply the new law for the suppression of ordinary crime? Besides this, a law does not bring peace. Peace comes through the proper application of the law. The new law will be worked by the same police that has been working the old law. The law will not improve the intelligence of police officers so as to enable them to apply it with better effect than before. On the contrary, the absence of hard rules of application and the fact that there will be no appeal against decisions under the new law

RAN PUR DIKPRAS-
KASH

May 2nd, 1915.

BARISAL HITAISHI,
May 3rd, 1915.

will make them less careful than before. We think that arming the people is the best means of suppressing dacoity.

43. The *Nayak* (Calcutta) of the 4th May writes:—

It would be no exaggeration to describe the "Applying an engine to crush Defence of India Act as an engine for crushing a butterfly." butterfly, and we are really surprised to find that Government has thought it necessary to enforce the law in Bengal. Our rulers, the English, are no doubt free to do in our country whatever they think will be conducive to the good of the Empire, but at the same time we, their subjects, may be permitted to speak out our minds if any measure taken by them happen to be oppressive. Besides, no sympathy between our rulers and ourselves can be possible unless we frankly lay our grievances before them. We criticise the measures which Government take from time to time, simply with the object of making them acquainted with our feelings, for it is only by this means that the work of administration can be made smooth and kindly feelings established between our rulers and ourselves. We half suspect that the views of the people on the Defence of India Act had not been properly made known to Government before it was passed into law, or perhaps Government did not have the opportunity to ascertain those views, and had thus to rely on the information obtained from the so-called representatives of the people in the Legislative Council, who care more for the advancement of their own self-interest than for anything concerning the public, and who are on the Council simply to say "aye" to whatever Government may propose. Besides, the officials of the Detective Department, whose duty it is to ascertain the facts concerning the public and report them to Government have not yet been able to shake off the suspicion which the acts of the anarchists aroused in their minds against the youths of Bengal in 1908. Many of them suffer from what may be described as "sedition-phobia," and so the reports they submit to Government are generally exaggerated. No wonder, therefore, that our rulers, who have thus no chance of knowing the real state of things in the country, should be led astray by the reports furnished by the Detective Department and enact harsh laws. True, thefts and dacoities have greatly increased in our country, but are these all political in nature, though the fear that they are so is responsible for the passing of more than one repressive law, such as the Press Act, the Seditious Meetings Act, etc? In most of the dacoities which are now committed, the culprits are not caught, yet they are described as political. We should think it is the poverty of the people which is responsible for these dacoities. The present rise in prices and the hard struggle for existence, which has been aggravated by the inculcation of Western ideas of equality upon the minds of our people, are responsible for all these dacoities, and the ordinary criminal laws of the land would have been quite sufficient to punish such crimes. We would have supported the Defence of India Act if the circumstances which led to the enactment of a similar piece of legislation in England had been present in our country. In England the law has been passed to protect the country against German spies and not for putting down thefts and dacoities, which is the main object for passing the Defence Act in our country. We must, however, say that the application of the Defence Act to the malaria-stricken province of Bengal is like applying an engine to crush a butterfly.

44. The operation of the Defence of India Act, writes the *Dainik*

Chandrika (Calcutta) of the 5th May, has been The Defence of India Act in extended to Bengal, but as yet no Special Commissioners have been appointed, no big cases have Bengal. been instituted and no pleaders or barristers engaged. Why this inactivity? We think that it is due to our high-minded ruler, Lord Carmichael, that we are still safe. Glory be unto him!

45. We, writes the *Nayak* (Calcutta) of the 5th May, are not astonished

to see the *Englishman* and *Statesman* rejoicing "Joy of the Anglo-Indian over the extension of the operation of the Defence Press." of India Act to Bengal, for their anti-Bengali attitude is well known, but we are sorry to see the *Indian Daily News* also following their example. What we are afraid of is that innocent men will be punished under the new law. Had the police here been as efficient and honest as the police in England, we would not have had any cause for this fear, but the

large powers which they are invested with are often even in ordinary circumstances, used by them to oppress innocent people on mere suspicion. If Government keeps a sharp eye on them, so that they may not do this with the help of the new law, then the enforcement of the new law will not cause dissatisfaction.

46. Referring to the trial of the Baquarpur case at Multan, the *Sanjivani* (Calcutta) of the 6th May, writes :—

"The Defence of the Realm Act was not necessary for the punishment of such offences."

sufficient for the purpose?

Was the passing of the Defence of the Realm Act at all necessary for the trial of such a case? Would not the ordinary laws of the land have been

"Agitation in the United Provinces."

47. The *Hitavadi* (Calcutta) of the 7th May writes that the opposition of the House of Lords to the creation of an Executive Council for the United Provinces has filled the people of those provinces with great indignation.

A meeting of protest is about to be held at Allahabad, which will be attended by delegates from all the districts of the province. This is very satisfactory, and will show that Lord Hardinge rightly gauged public feeling. It may irritate our Anglo-Indian contemporaries, but that cannot be helped.

48. An interesting article has appeared in an English magazine, writes the *Nayak* (Calcutta) of the 5th May, in which the writer dwells on the injury which the habit of

smoking causes to the health of smokers. He thinks that the great prevalence of tuberculosis among boys of the present day is due mainly to smoking. In New Jersey there is a law against the sale of tobacco to boys under 16 years of age. In this country also smoking has become so prevalent among boys that Government should pass a similar law for their benefit.

49. The *Charu Mihir* (Mymensingh) of the 4th May has the following :—

Government and Indian industries.

Since Government has plainly said that it does not consider it necessary that articles which are manufactured in England should also be made in

India and that it has never expressed its willingness to help the manufacture of any article in this country, we may conclude that it will not do anything more than what it has done by instituting an enquiry and publishing a report. It would, therefore, be idle to hope that Government would establish mills and factories for reviving the lost industries of Bengal, though some of our leaders indulge in such a dream. It is also quite wrong to suppose that without Government's help we shall not be able to open any mills or factories in our province. True, many of our ventures in this direction have failed, but could anything better be expected from a people who started such enterprises for the first time? We fully agree with Mr. Swan in his views regarding joint-stock concerns in Bengal, but there are many wealthy men in our province who can, by their individual efforts, start mills and factories and thus pave the way for the advancement of our arts and industries, instead of investing their capital in usury. Such factories are sure to be looked after with greater personal care than joint-stock concerns, and we hope our wealthy zemindars will accept the suggestion.

50. The *Hitavadi* (Calcutta) of the 7th May, referring to Mr. Swan's recent report on industries in Bengal, writes :—

"Japan and industries in Bengal."

The line of action which Mr. Swan asks Government to adopt has been followed for some years

past by the Government of Madras, but our view is that it cannot produce any considerable results in a short space of time such as we desire. Indian industries have long been languishing and the public had ceased to look for any Government help to resuscitate them. If now Government is actually trying by means of enquiries and exhibitions to help the revival of our industries, the reason undoubtedly is to be found in the fact of the cessation of German and Austrian imports. Granting this, we must say that Mr. Swan's line of policy, will be too dilatory in its effects to enable Indian industries to take advantage of this stoppage of foreign imports brought on by the war. It is universally admitted that it is foreign competition which has ruined all our industries. The war has mitigated the stress of that competition for a time, and we wish to profit by the opportunity thus afforded. Mr. Swan apparently forgets this,

SANJIVANI,
May 6th, 1915.

HITAVADI,
May 7th, 1915.

NAYAK,
May 8th, 1915.

CHARU MIHIR,
May 4th, 1915.

HITAVADI,
May 7th, 1915.

and makes some general suggestions for the revival of our industries which have no particular application to the peculiar circumstances of the present moment. During the *swadeshi* agitation some of our industrial ventures did indeed fail for want of technical skill, but such skill is always wanting in all new industries, and foreign manufactures, too, suffered from the want of such skill in their initial stages. The real fact is that during such stages, State help and encouragement are needed in a very considerable measure. Without the assurance of such help, indigenous capital will not be invested in industrial concerns, and what is wanted is that our industries, during their state of immaturity, should be protected from foreign competition. It is time that Government recognised the absolute necessity of a protective system for the resuscitation of our industries. As it is, what is happening is that the gap left by Austrian and German industrie is being rapidly filled by Japan. Official figures clearly demonstrate this. This is bringing us much loss, while all the profits are apparently being appropriated by Japan. And our Government, rigidly adhering to a policy of free trade, is calmly looking on. Nothing can be more regrettable than this. Let a market be created here for our industries. This must be done. We cannot afford to sit on with our doors open while outsiders come in with jaws open to devour us. Foreign competition must be removed before our local industries can have a chance.

DAINIK BASUMATI.
May 10th, 1915.

BANGAVASI.
May 8th, 1915.

HITAVADI.
May 7th, 1915.

SANJIVANI.
May 8th, 1915.

DAINIK BASUMATI.
May 8th, 1915.

51. The *Dainik Basumati* (Calcutta) of the 10th May writes that Japan is rapidly taking the place left vacant by the cessation of German and Austrian imports in the

Indian market. Her success in this direction is the outcome of laborious efforts and experiments in manufacturing industry, carried on for years under State help, and undeterred by occasional failures. Indian industries before they can be resuscitated must pass through an experimental stage in which failures will be frequent. They cannot possibly pass successfully through that stage without State help. But such help is not forthcoming.

52. The *Bangavasi* (Calcutta) of the 8th May writes that the territorial and constitutional changes in Bengal effected in 1912 have reduced its size and population and hence also the revenue, while it has imposed a more expensive and elaborate system of government on the people. With diminished revenue there is a heavier expenditure. That is undoubtedly a sign of regress.

53. The *Hitavadi* (Calcutta) of the 7th May does not know much about the merits and ability of Mr. Dawson, the new Private Secretary to the Governor. All that is known of him is that he was for some time an Under-Secretary at Simla and that he has recently been District Judge of Hooghly.

III.—LEGISLATION.

54. The *Sanjivani* (Calcutta) of the 6th May is very glad that the Secretary of State for India has vetoed the Labour Enticement Bill, and writes :—

Many tea-garden coolies go to the Tippera State and earn an independent living there, and managers of tea-gardens often try to arrest them with the help of the Political Agent. Their efforts do not always succeed and that is why they got the Government of India to pass the Labour Enticement Bill. We heartily thank Lord Crewe for his love of justice.

55. The *Dainik Basumati* (Calcutta) of the 8th May doubts the wisdom of the new rule, said to have been introduced by the Lieutenant-Governor of the Punjab in the Legislative Council of the province, to the effect that no member should publish in the press any question disallowed by Government. People often become satisfied if they simply know that Hon'ble Members gave notices of questions on subjects in which they are interested, no matter whether the questions were allowed to be put in the Council or not. Hon'ble Members also have no reason to be ashamed if some of their questions are disallowed by Government. It is hoped that the new rule will be annulled.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

56. "An eye-witness" writes as follows in the *Moslem Hitaishi* (Calcutta) of the 7th May:—

Famine in Mymensingh.

MOSLEM HITAISHI,
May 7th, 1915.

Since the outbreak of the war in Europe the inhabitants of villages Chinaduli, Nandanerpara and so forth, and specially the cultivators of Sisuarchar, Prajapatirchar and Sindurtalichar under the Islampur thana, within the Jamalpore subdivision of the Mymensingh district, have been suffering from severe poverty. But they were so long managing somehow to eke out a miserable existence by begging and economising. Such means, however, are gradually proving futile, and the cultivators are now faced with the difficult problem, how to keep body and soul together. The people have to fight not only against distress caused by poverty but also against malaria, small-pox and cholera, which are attacking them constantly. They have no means with which to call a physician or buy a phial of quinine. Their emaciated bodies present a painful picture, which no language has the power to depict. There are many families in this locality who do not get a meal even every two or three days. Many people have been compelled to sell off or mortgage the last remnants of their paternal properties and turn beggars in the street. Nothing can now save their lives except help from the generous public and the kindhearted Government. One cannot get a loan of a rupee from anybody without pawning some gold or silver article, even if one agrees to pay interest at the rate of 3 or 4 annas per mensem. But where are poor famine-stricken people to get gold or silver articles? We, therefore, earnestly pray and beseech Lord Carmichael to make an early enquiry into the condition of the locality and provide for the relief of the suffering people in the shape of free gifts or loans at low rates of interest, as individual cases may require. To the patriotic newspaper-writers in the country we put the question, "Do you consider it derogatory to your honour to bring the story of our distress and sufferings to the notice of Government? If you do, we have nothing to say to you, save that while you live in happiness and luxury in Calcutta and adorn the columns of your papers with sensational news and saucy writings, we poor wretches perish like dogs in the mufassil. If, however, you have any sympathy, then try to discover some means of relief for us and let our prayer reach the throne of His Imperial Majesty, the King-Emperor."

VI.—MISCELLANEOUS.

57. The *Calcutta Samachar* (Calcutta) of the 6th May, in referring to the recent laudation by English writers of the practice of Rajput women immolating themselves in a body on the funeral pyre at the time of defeat, to save their honour, says:—

The golden way of tightening the bond of unity between India and England.

Time there was when Englishmen had not a wood of praise to speak regarding Indian customs; but it is a good sign of the times that Englishmen are learning to look favourably upon such things. There is a close connection between England and India. In order that this tie may become stronger and stronger Englishmen must refrain from speaking ill of Indian customs. Mutual respect will render this tie an indissoluble one.

CALCUTTA SAMACHAR

May 6th, 1915.

58. The *Dainik Chandrika* (Calcutta) of the 10th May, referring to the gross barbarities which are being perpetrated by Germany, writes:—

An attack on European civilisation.

Almost all the European nations save the English have been guilty of such barbarities at one time or another. Witness the atrocities in the Congo perpetrated by Belgian officers and the horrors in Mexico under Spanish rule. The oppressions of Russians and of Portuguese pirates are common knowledge. Think again of the shameful and inhuman outrages committed by the early American colonists on the Red Indians. The truth is European nations forget the maxim that "Man tramples on his brother man but God is ever near." European civilisation is only skin-deep, it is a mere cloak. Luckily the English give a very high place to moral force,

DAINIK CHANDRIKA,
May 10th, 1915.

more so than other European nations. Hence their Empire is stronger than any other Empire in history. Because of their moral strength they now occupy the foremost place among European nations. This terrible war is the result of the Karma of the European nations. This is the idea with us, Hindus.

DAINIK CHANDRIKA,
May 11th, 1915.

59. The *Statesman*, writes the *Dainik Chandrika* (Calcutta) of the 11th

"Lusitania."

May, has strongly protested against the sinking of the *Lusitania*, but so long as Germany is not

ousted from civilised society in Europe, we shall consider all such protest and abuse against Germany for her misdeeds as thoroughly useless.

The Germans are behaving like devils and demons. On the contrary every one admits that the Indian soldiers fighting against them are noble and humane beings. Nevertheless, in India, a German enjoys all the privileges of a British subject, while the Indian labours under a lot of injurious and humiliating disabilities. So long as this state of things goes on we shall know that all the present abuse hurled against the Germans is intended only to deceive us during the war. When the war is over Englishmen and Germans will be as friendly as before and we shall be the black niggers we have ever been. Canon Lyttleton and other clergymen are already urging the necessity of treating the Germans leniently. A thousand English ladies have formed a society to consider on what terms peace should be made with Germany. German prisoners are being treated right royally. All this leads us to think that the English are not really so much offended by Germany's action as they show they are. On the day we see that under the Indian law the Germans are no longer entitled to the rights of British subjects or at least have been reduced to the status of black men on that day shall we be convinced that the English have really taken offence at the brutality of the Germans.

60. The *Anwar-ul-Akhbar* (Calcutta) of the 8th May says:—

Interesting news.

It is not very long since the Lieutenant-Governor of the Punjab advised the Urdu news-

papers to confine the selection of war news to Reuter's telegrams only. When the ruler of a province has put forward the name of Reuter, then certainly we must at once put our trust in its veracity, and it should be considered the very impersonation of truth, because India in the twentieth century is only a part of Asia, and a well-known and famous philosopher of Asia has said:—

"If the King calls the day night, then one should answer in the affirmative."

But one thing is to be regretted that India, notwithstanding its vast sacrifices, has not found herself worthy of being favoured by Reuter. It is a cloud of news which rises from the river Thames and after crossing the vast ocean rains in torrents in New Zealand, Canada, Australia and South Africa, but when India's turn comes, then only a few drops fall on her bosom.

If you compare the news issued by Reuter's agency on the same date to the English colonies, England and India, then you will find a most startling difference. What is the reason of this?

61. The *Dainik Chandrika* (Calcutta) of the 7th May has the following:—

"The Bengal Ambulance Corps."

The Ambulance Corps of Bengal is an unprecedented work of the Bengalis. The Corps has been formed solely with the money and labour of the Bengalis and with the help and co-operation of Bengali boys. The doctors are Bengalis, the boys of the corps are all Bengalis, the Corps is nourished with Bengali money and is inspired with the enthusiasm of the Bengalis—never did such a thing happen before and never did anybody even dream of it. Ten or 20 years ago no Bengali could dream, and even no talented farsighted Bengali could imagine, that Bengali boys—not one or two, but a hundred and fifty or two hundred—would volunteer to cross the sea and go to unknown Mesopotamia or Irak to nurse the wounded in the battle-field. Did any one ever think that Bengali boys belonging to the high castes would forego all caste and religious distinctions and go to the front to bear stretchers, carry the wounded from the battle-field and nurse them? The Bengalis are not doing this for earning a livelihood—they have not undertaken this new work with the expectation of securing service. They are volunteers, urged by their sense of duty to do the work of God. The cost of their journey to and from the seat of action will be borne by their countrymen, who will also support their dependants during their

DAINIK CHANDRIKA,
May 7th 1915.

absence. Had Lord Hardinge kindly accepted this offer of the Bengalis at the outset, then hundreds of such Ambulance Corps would have been in the field to-day. However strictly the Military Department may make the selection, Bengal can easily supply 10,000 able-bodied, healthy, educated, self-controlled and resolute boys for ambulance work, whom no amount of strictness in selection can invalidate. These 10,000 boys will gladly go to any country, do any military work and stake their lives in the service of Government and the nursing of their wounded heroic countrymen. They will be obedient, courteous and possessed of a high character. No other country in Asia will be able to easily supply an Ambulance Corps composed of such educated, clever and high-born men. Perhaps it will be difficult to raise such a corps even in Europe.

The truth is that a change of ideas has come upon Bengal. Unlike the people of other parts of India, the Bengalis are not in want of the bare necessities of life, food and raiment although they lack the means of procuring articles of luxury. Bengalis have never been and most probably will never go to the tea-gardens of Assam, to the islands of Fiji, Demerara, to South Africa or Canada to work as coolies. The Bengalis are not poor, not altogether destitute. Is it not a good sign that Bengali boys are no longer weaklings who require to be carefully preserved in hot-houses, unable to bear the sun or the wind. They have now got strength in their bodies and courage in their hearts. The Bengalis have nothing to draw them back and have no hopes or expectations in any other direction. English education has made them great, English education has opened their eyes and ears, and with the help of the English they hope to fulfil their desires living in the cool shade of English sovereignty. No people of any other province in India have served the English, sung the paeon of the English, imitated the English and followed the English, as shadows as the people of Bengal have done. From the Punjab to Bihar, from Oudh to the banks of the Nurbuddha; the Bengalis have taught English habits and English culture to all Hindusthan. Such though the Bengalis were, Lord Curzon refused to listen to their earnest solicitation. For six years after the partition of Bengal persistent efforts were made to put these Bengalis into difficulties. With the change of administration in Bengal, the policy followed by Fraser and Fuller has not changed. Now Bengal has a large-hearted generous governor in Lord Carmichael. This is why at this time of terrible war the Bengalis have undertaken to spend their own money and send their beloved sons to serve the wounded on the side of the English. Is it not a sign of an enormous change of ideas? In forming this Ambulance Corps, the Bengalis have made no mention of their likes and dislikes, conveniences and inconveniences. They have allowed themselves to be trained in whatever way the English have desired to train them. We Bengalis have always supplied our wants by begging at the doors of Bengalis. We, too, could never think that the Bengalis were capable of all this. It is unexpected, unprecedented.

We cannot shower too much praise on Dr. Sures Prasad Sarvadikari. He is so intimately connected with us, that if we praise him in very high terms that praise will touch also our own person. Without him and such organisers as Sir S. P. Sinha and Mr. Byomkes Chakravarti, this work would not have been accomplished. Many difficulties would have arisen had not that slender form of Dr. Sarvadikari gallantly come forward like a paper chevalier. He is a friend and benefactor of many people. There is nothing which people will refuse to give him. It is for this reason that his efforts have been so successful. It is perhaps in this connection for the first time that we have been obliged to praise Bhupendra Nath. He has done much good work as Assistant Secretary to the Corps Committee. May God give him good sense! But the greatest praise belongs to the boys. "They are like lotuses blooming on dung-heaps" (translation of a Bengali saying). Their parents taught them English in the expectation that they would become money-making machines like Dr. Rash Behari Ghosh and others—veritable "desire—fulfilling trees" (the heavenly tree, *Kalpataru*, which is supposed to grant fruit on one asking for it) in the shades of which they (the parents) would live in comfort and which would give them whatever fruit they would ask from them in their old age. While in the course of being transformed into such trees the boys have left and are going to distant Mesopotamia to serve suffering humanity, what

shall we call them other than lotuses on dung-heaps? It is as if they are proceeding on a new path surpassing all communal influence—fluence of heredity and so forth current in Bengal. We are led to think that they are gifts of God—they do not really belong to Bengal and the Bengalis. Bengalis were so long dying like worms. Now they will die like men, serving others and doing the work of God. Such death is like life. The thought of such death does not make one anxious or sorry. To live as men, it is necessary to learn to die as men. Unless one knows how to die as a man one cannot live as a man. All Bengali Babus should always remember this.

This day is the day of the dawning of new life and of new ideas in Bengal. To-day the Ambulance Corps of Bengal is making preparations for its auspicious start. This is why we have to-day openly said what we think on the subject. May this noble effort on our part bear beneficial fruit for the nation by the grace of God and our rulers!

BANGALI,
May 8th, 1915.

62. The *Bangali* (Calcutta) of the 8th May, referring to the Bengal Ambulance Corps, says that this service of Bengal

"Give O God, give men." is, though small, valuable from a political standpoint, because it comes from a people who have not the power to render help in any other shape. As for the country, may God give her heroic sons like those who have joined the corps, so that they may fight and destroy the spirit of petty selfishness which now pervades the land and work nobly and heroically in all fields of activity to cover her with glory and prosperity.

DAINIK CHANDRIKA
May 8th, 1915.

63. The *Dainik Chandrika* (Calcutta) of the 8th May, writes that the formation of the Bengal Ambulance Corps will

Effects of the Ambulance (Corps). lead to many Bengalis undertaking a sea voyage.

If the corps had been sent to France, these men would have been to Europe and after their return home, there would have been so many men in society who had visited Europe that the sea voyage question in Hindu society would have been solved. Moreover Bengalis, after ministering to the wounded sepoys, would win their respect which they do not possess now. Many Bengalis will now get a training which will make real men of them. The idea of service was first preached in Bengal by Vivekananda; the seed has fallen on good soil, the principle has now taken such a hold on the Bengali mind, that hundreds of Ambulance Corps like the present one, may be formed if Government so desires.

HINDI BANGAVASI,
May 10th, 1915.

64. The *Hindi Bangavasi* (Calcutta) of the 10th May, in the course of an article entitled "Apprehended dangers," says:—

At this time a great danger has come over our King. It is for serving him that more than a lakh of men have gone to the front. Rajas and Maharajas and others have all joined hands to serve the Emperor. Though the Indians have not been given the opportunities for serving the King and other rights also, yet they have not flinched from doing their duty. The spirit which has actuated the Indians to help Government is not that which has actuated Australia, Canada or General Botha in South Africa to serve the Empire. Loyalty has been enjoined by our religion. We can never break the golden chains which bind our national life.

Why then in these troublous days is the report of unrest being heard in India? The other day it was reported from Simla that four Indian soldiers had been hanged at Meerut, for knowing of a conspiracy against the King, but failing to bring it to the notice of the superior officer. This certainly is a very sad thing. Equally deplorable is the report which has been received of the conspiracy cases in Lahore and Multan. The Defence of India Act has been brought into force in Bengal. If the reports of all these things go to Germany, then the impression will be produced there that there is grave unrest in India. Will not this be doing great injury to India? But if only one out of ten thousand is affected with a seditious spirit, then the whole nation cannot be called disloyal.

DAINIK BASUMATI
May 8th, 1915.

65. The *Dainik Basumati* (Calcutta) of the 5th May says that the "Revenge." Allies are determined to bring Germany to her knees and compel her to indemnity all those whom she has injured. A spirit of revenge is abroad even in England, which has as yet suffered the least in the war. But there is still a party of cool-headed

men in that country who are advocating the use of leniency in dealing with the vanquished enemy and insisting on giving her the honour due to a civilised country. The writer next gives the substance of an article, published in the *Fortnightly Review*, from the pen of Dr. Holland Rose, in which he urges the necessity of entering Germany, in order to let the German people realise the horrors of war which they have wantonly inflicted on Belgium and France. There can be no peace before they have themselves suffered as the Belgians and others are suffering. Germany needs this lesson, for not having been invaded by a hostile army since 1813, she has lost all memory of what an invasion means. Such is the mental attitude of most Englishmen towards Germany. But, continues the writer, it does not become a true man to be severe on a vanquished enemy—to kick a caged lion. It is brutal to do so. The object of education and civilisation is, however, to raise man from brutality to divinity. This is why we support the few highminded Englishmen who are advocating leniency and moderation. Education has borne its true fruit in them. Besides this, it is wrong to punish the whole German people for the offence of the Kaiser and his insane advisers. The war will teach a salutary lesson to Germany, for her loss in it in men and resources will be so great as to cripple her for centuries. Her pride will thus be humbled to the dust.

66. The *Dainik Basumati* (Calcutta) of the 6th May gives a short account of the fighting that is going on in the Carpathians and adds that this devastating war

The war. will depopulate Europe.

67. The *Anwar-ul-Akhbar* (Calcutta) of the 10th May has an article The King of Death of the Seas. entitled as noted in the margin, of which the following is a full translation :—

DAINIK BASUMATI,
May 6th, 1915.

ANWAR-UL-AKHBAR.
May 10th, 1915.

THE KING OF DEATH OF THE SEAS.

A TERRIBLE DISASTER IN THE OCEAN.

A new achievement of the German army.

Since the time that Mr. Churchill's (the First Lord of the Admiralty) cat shut in the German rats in the rat-holes of Kiel Canal they have been unusually excited and show from time to time strange specimens of their naughtiness. The first movement which they made was that a few active and desperate rats ran out of the canal, and, entering the tyrant cat's domains, commenced their bloody sports. They hid themselves in the bottom of the sea, and, whenever they found an opportunity, attacked the goods of the cat. But the cat was after all a cat. She felt angry and she appointed a mighty fleet to capture them. But these tyrants were strange enemies. They did not come within her claws on account of the swiftness of their pace in flight. Though they did not at once come within her clasp, they did after all come within her grasp. One day they were fated to be caught. But nature took pity on the cat's useless and vain efforts, and to relieve her of this annoyance confined the most impudent and naughty rat *Emden* in a net of iron. After this the cat, who was feeling restive to taste blood, poked her teeth and paws into her stomach.

Afterwards other impudent rats were again punished for their doings. In the words of Shakespeare, "they had sowed death and they reaped its fruit."

This created a strange excitement and furore in the nation of the rats and a clever rat invented a new means of annoying the cat. It invented submarines that can remain under water for 14 days and afterwards issued a proclamation that just in the same way in which the tyrant cat had blockaded them and made arrangements to starve their peace-loving population they would also blockade the cat. In future they would not allow any food-stuffs to reach her shores and whatever ship might come against them they would blow up by their magic shells. This proclamation was always derided and it was said that this was a movement of despair on the part of the angry rats. During this period the steamship companies have acted with great sacrifice and daring. Though the Kings of Death sent by the Admiral of the rats are seen floating everywhere, yet for keeping their national honour they have put their ships at the

mercy of this King of Death. It is not known whether the pure spirit of nation-worship is actuating these companies or whether the wisdom of the administration and its generosity are also mixed up with it, that is to say, whether the companies bear their own losses or whether Government participates with them in these losses.

Yet through the daring and patriotism of companies there does not appear any decrease in the number of ships. Messrs. Asquith, Lloyd George and Churchill are finding an opportunity to exhibit their power of eloquence upon the want of success of the German blockade. We are being assured from certain quarters that the German blockade has proved unsuccessful and has not been able to disturb the equanimity of the English mind. The sailing of English ships proves that in the empire of the feline mistress of the seas (may her luck ever increase!) the threat of rats concealed in the rat-holes is not even considered equal to the buzzing of gnats.

Though this is being proclaimed in Parliament, in the columns of the newspapers, in the speeches delivered at public meetings, in the communications to foreign newspapers, in short, in every possible way, so much so that report of this must have reached the rats, yet they are so firm in their worship of hope and equanimity of mind, or, to put it differently, they are so shameless that not the least sign of abashment is visible on their brows. No one is aware why they are making these unsuccessful efforts. If the number of ships which have been sunk is computed, then it would come up to a hundred.

But England has not allowed even a wrinkle of anxiety to appear on her forehead. There is always a smile on her face and banter in her tongue and pen, and she has continued to joke at the German blockade, at Von Tirpitz. Kings of Death" and at new submarines.

The number of ships destroyed by German submarines comes on an average to one ship per day. If you regard it in this way, then the loss is certainly heavy, but Mr. Churchill draws attention to a very important point. He asks us to add up the number of English ships which sail and the numbers which are lost and then to find the average and to deal with the German figures in the same way and then compare the averages, and says that then it will be found that German losses are greater.

Probably this calculation will not easily be understood by the public; but the point is that this is a difficult problem, a delicate question and a very strange thing. Over and above this the writer is not acquainted with the editor and is devoid of capability and fitness, and that is why he is unable to write things more clearly. Perchance this may lead to error and there may be a serious increase in the number of vessels lost by Germany. We request our readers that if they find themselves unable to understand this problem they should go straight to the Professor of Mathematics at the Presidency College, and if he takes the trouble of solving it, then he should be reminded that on account of the excesses of the rats of the Kiel Canal there is every possibility of anxiety arising in the mind of the Indian public and that it is the foremost duty of every loyal Indian to remove all doubts and anxieties, as he is the eater of Government salt.

But probably he may not understand it, because where could he have heard of this military arithmetic? Under the circumstance it would be better to publish a query in the columns of the Lahore *Civil and Military Gazette* or the Allahabad *Pioneer*. They have many eager correspondents in London nowadays.

When they continue to copy from the London papers articles minimising the importance of German moves, will not they send a solution of the problem?

But our opinion is, why after all trouble yourself about this? Since it has been said bear it in mind and believe it.

There is no shadow of doubt in the statement of the preceptor. As a matter of fact we do not consider the attacks of the German rats equal to those of the bugs of Calcutta, which are remarkable for their bloodthirstiness and oppression of man, which has been noted by a well-known poet in his *Hajo of Kalkata*. The fact is that our hearts have become full on hearing of the *Lusitania* disaster.

After describing how many passengers it contained and how it once escaped from the bloody claws of Germany by flying the American flag, which

was objected to by America, and how the passengers were succoured by the Admiral of Queenstown, the paper goes on to say that this is a very sad event, which cannot be properly bewailed by writing a few lines. Again, the thought occurs, how long will Mr. Churchill allow the impudent rats to sit in their holes and permit them to destroy innocent lives in this way? After all, when will that time arrive when Mr. Churchill's promise will be fulfilled and these rats dug out from the holes of the Kiel Canal? When will the grand fleet of the Mistress of the Seas move, and, after crushing the German fleet, join the Russian fleet in the Baltic and destroy German sea-power, which has ever been disturbing the mind of England? If this happens, then the war will soon come to an end and Christian Europe will be saved all this bloodshed. Have we any right to ask this question? The poet says, "O Hafiz, you are a beggar of the corner, do not foam. Questions of State are known only to Kings."

68. The *Anwar-ul-Akhbar* (Calcutta) of the 11th May says:—

Germany and America.

Since the commencement of the war we have been assured that America is for "rights" and "civilisation," in the name of which the Allies are leaving no stone unturned. It is certainly a very great thing to help "civilisation" and "rights." Without moving an inch America is getting this honour through the efforts of the Allies. When the history of the war has been written the Allies would have to note the name of this "new world" as one of the protectors of "rights" and "civilisation." But it appears that America is very short-sighted, that she does not even know how to take this respect which is being given to her gratuitously. The Allies have rent the firmament by their cries against the "savage and cruel" acts of Germany and have demanded justice in the name of international laws and also reminded Germany of the judgment of future historians. Civilisation is a dead thing, international laws are without any vitality and an appeal to the judgment of future historians is useless. America, the advocate of civilisation and humanity, was present; she saw the utter helplessness of civilisation and humanity and did not say a word. America did not only remain silent on the savage deeds which scorched civilisation and humanity, which is in itself a crime, because to remain silent over the commission of crime is a sin, but she also practised deception.

At the commencement she acted in a way which led the Allies to believe that at least the moral support of America was with them, and under this belief they complained to her about their "helplessness," about their being tyrannised, but it ended in nothing except a few newspaper articles sympathising with the Allies. These were quoted in the Allies' newspapers, but when the time for actual help and sympathy arrived, then America turned her eyes like a parrot, but very humbly (rather truthfully) said that "she was neutral."

We have not forgotten the time when battles were fought between English and German ships in Chilean and other American waters. If America had acted with a little moral courage, could she not have proclaimed to the Germans that American seas should not be made the field of action, otherwise it would lead to a war between her and America? **It is a fact that** naval warfare was carried on in American waters. **This proclamation** would have awed Germany. But America, **instead of** doing so, made the scene of action and herself became a spectator. **She declared that** only a fixed area would be considered as the scene of action. We recall to mind the remarks of the *Englishman* on the lip-sympathy of America. The *Englishman* said that "this movement would not be further off from a weak Eastern Government like that of China, but for a strong nation it was not a very edifying spectacle. But if she does not want to use her moral force, but wants to help humanity by word of mouth only, then she ought to remember that we, the Powers of Europe and Asia, will teach her a lesson regarding this." When our contemporary penned these lines, probably he had before his eyes not the Senate House of New York but the Sublime Porte of Constantinople on which diplomatic pressure was being continuously brought to bear by the European Powers on account of complaints preferred by an Armenian Bishop.

In short, not only did America shut her eyes against "civilisation" and "rights," but helped "blood-thirstiness" and "savagery" by her silence.

The submarine rats of the Kiel Canal are taking their revenge on the trading vessels instead of the military vessels.

The English seamen had adopted the device of floating the American flag, but America out of respect for "civilisation" and "humanity" did not allow any advantage to be taken under cover of her flag. America was with

ANWAR-UL-AKHBAR,
May 11th, 1915.

the Allies through her own conviction and beliefs; then was this action worthy of her? When there was civil war in America, England allowed free use of her flag. This means that America not only did not stand by "civilisation" and "humanity" through selfishness and out of regard for "savagery" and blood-thirstiness, but also committed the serious crime of forgetting obligations.

But the list of America's crimes does not end here. She is continuously sending to Germany arms and raw materials for the manufacture of the munitions of war, in spite of the English blockade which does not allow the passage of anything except certain articles which are allowed under certain old treaties as, for instance, cotton, because there never were any big exports into Germany from America as there are to Manchester or Liverpool. But now shiploads of cotton are being sent to Germany. A commerce which was not well developed in times of peace could not have suddenly flourished in times of war, especially under the circumstances, when, according to the newspapers of the Allies, there is a paucity of men in Germany and women wear the soldier's uniform. Then for what purpose can all this cotton be used? The answer has been given by scientific men in England.

The notable scientists of England have entered a protest against the free passage of cotton into Germany. (Names of English scientists who have protested are mentioned and the nature of their protest also.)

The paper then proceeds and says:—From the very commencement we had been assured that American sympathy was with the Allies, but as time goes on the veil is being lifted from the face of facts, which are assuming their true proportions and all our hopes are being extinguished.

In a future issue we shall deal with the Allies and the neutral Powers.

69. Lord Crewe's announcement, in reply to Lord Cromer's question in

The question of the Khalifate to be decided by the Musalmans. the House of Lords, writes the *Moslem Hitaishi* (Calcutta) of the 7th May, that the question of the Khalifate can be decided by none but the Musalmans of the world, proves the farsighted liberality of His Lordship's statesmanship and the catholic sympathy of the British people with all nationalities.

His Lordship's reply ought to open the eyes of the foolish and weak-minded Musalmans who are prone to decide the question of the Khalifate according to their own light without waiting for the views of the Musalman population inhabiting the world.

70. A correspondent of the *Statesman*, writes the *Bangali* (Calcutta) of the 11th May, wires that Lord Hardinge will

Lord Hardinge's retirement. not be granted an extension of service and that Lord Islington or Lord Carmichael will succeed his as Viceroy of India. The *Statesman* has no love for Lord Hardinge. So, we hesitate to accept this news as true. Every Indian would be glad to see Lord Hardinge continue as their Viceroy in these days of trouble, for no change of policy in administration is at all desirable now. However that may be, if he has to go at all, we shall be glad to see Lord Carmichael take his place at the head of the Indian administration, for we have no acquaintance with Lord Islington. It is true that the administration of India works like a machine, the trend or character of which it is not in the power of any administrator to alter materially, but still the personality of an administrator is capable of exerting a great influence on society and other fields of work. From this point of view, Lord Carmichael's amiable nature and sympathetic heart make him eminently fit for the Viceroyalty of India.

71. Referring to the collapse of the roof of the Patna High Court

The collapse of the roof of the Patna High Court building. building, the *Dainik Chandrika* (Calcutta) of the 11th May says:—

We think that neither the Engineer nor the Contractor nor the mason is to blame for this. The collapse is due to some fault in the soil. All soils will not allow of the erection of all sorts of buildings on them. The soil of Bankipore is unsuitable for a High Court, for it had never a High Court on it before and is, consequently, unable to bear its weight.

RAJENDRA CHANDRA SASTRI,

Bengali Translator to Government.

BENGALI TRANSLATOR'S OFFICE,

The 15th May 1915.

B. S. Press—15.5.1915—92X—186—H. C.

CONFIDENTIAL.

No. 20 of 1915.

REPORT (PART II)

ON

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 15th May 1915.

CONTENTS.

PAGE.	PAGE.		
List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch	237	(f)— <i>Questions affecting the Land</i> —	
		Nil.	
I.—FOREIGN POLITICS.		(g)—<i>Railways and Communications, including Canals and Irrigation</i>—	
Nil.		Nil.	
II.—HOME ADMINISTRATION.		(h)—<i>General</i>—	
(a)— <i>Police</i> —		Humaner methods in Criminal Administration ... 292	
Police patronage of the informer	289	Treatment of political prisoners	293
Why the police are unpopular	<i>ib.</i>	The first trial under the Defence Act	<i>ib.</i>
Extraordinary performances of the Criminal Investigation Department	<i>ib.</i>	The Defence Act in the Punjab	<i>ib.</i>
The Defence Act and the police	<i>ib.</i>	What is India's loss is Japan's gain	<i>ib.</i>
The Police and an Honorary Magistrate	290	The New Enquiry Committee	294
(b)— <i>Working of the Courts</i> —		The Monahan Commission: The Government's defence of its action	
Nil.		... ...	<i>ib.</i>
(c)— <i>Jails</i> —		The Defence Act and its lesson	
Nil.		... ...	<i>ib.</i>
(d)— <i>Education</i> —		The Monahan Committee	
Nil.		... ...	295
(e)— <i>Local Self-Government and Municipal Administration</i> —		The Defence Act in the Punjab	
Local Self-Government	290	... ...	<i>ib.</i>
Ditto	<i>ib.</i>	Indian victories in South Africa	295
Self-Government in India	291	Reciprocity	296
Local Self-Government	<i>ib.</i>	The Ambulance Corps	<i>ib.</i>
The "Platonic Resolution"	<i>ib.</i>	Colour-bar in the Army	<i>ib.</i>
Mr. Wacha on the Local Self-Government Resolution	<i>ib.</i>	Ditto	<i>ib.</i>
The latest Local Self-Government Resolution	292	Political Agitation—Are we overdoing it?	297
Local Self-Government policy of the Ripon Government	<i>ib.</i>	The Bengali in the Army	<i>ib.</i>

1821.10.00001

1821.10.00002

1821.10.00003

1821.10.00004

1821.10.00005

LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS AND PERIODICALS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH.

[As it stood on 1st January 1915.]

NOTE.—(N.)—Newspapers. (P.)—Periodical magazines. Papers shown in bold type deal with politics.

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika." (N.)	Calcutta	... Daily ...	Manmatha Nath Banarji, Brahmin ...	1,400
2	"Ananda Mohan College Magazine." (P.)	Mymensingh	... Monthly ...	Kumud Bandhu Chakrabarti, of Jessor, Brahmin.	300
3	"Bengalee" (N.) ...	Calcutta	... Daily ...	Surendra Nath Banarji, Brahmin, age 69.	5,000
4	"Calcutta Budget" (N.)	Ditto	... Do. ...	Hem Chandra Datta, Kayastha, age 48 ...	1,800
5	"Calcutta Journal of Medicine" (The). (P.)	Ditto	... Monthly ...	Dr. A. L. Sarkar, L.M.S., Satgope, age about 43.	100
6	"Calcutta Law Journal" (The).	Ditto	... Fortnightly	Hara Prasad Chatarji, Hindu Kayastha, and Jnanendra Nath Basu, Hindu Brahmin, vakils.	2,000
7	"Calcutta Medical Journal" (The). (P.)	Ditto	... Monthly ...	Dr. Rai Chuni Lal Basu, Bahadur, Hindu Kayastha, age 51, and Dr. Purna Chandra Nandi, Native Christian, age about 50.	450
8	"Calcutta Spectator" (N.)	Ditto	... Weekly ...	Lalit Mohan Ghoshal, Brahmin, age 40, and Hem Chandra Datta.	500 (Suspended.)
9	"Calcutta University Magazine." (P.)	Ditto	... Monthly ...	Khagendra Nath Maitra, Kayastha, age 39.	300
10	"Calcutta Weekly Notes"	Ditto	... Weekly ...	Jogesh Chandra Chaudhuri, Barrister-at-Law, Hindu Brahmin, age about 41.	1,700
11	"Case Law" (P.) ...	Ditto	... Monthly ...	Mohim Chandra Ray, Khatriya, age about 45.	400 (Suspended)
12	"Collegian" ...	Ditto	... Fortnightly	Nripendra Nath De, Kayastha, age 38 ...	1,000
13	"Culture" (P.) ...	Ditto	... Monthly ...	Gan Ch. Ray, Hindu Baidya, age 47 ...	500
14	"Current Indian Cases" (P.)	Ditto	... Do. ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000
15	"East" (N.) ...	Dacca	... Weekly ...	(1) Mohim Ch. Sen, age 62, (2) Ishan Ch. Sen, (3) Durga Nath Ray, Brahmos.	200
16	"Field and the Calcutta Weekly Advertiser."	Calcutta	... Do. ...	Hem Ch. Banarji, Brahmin, age 59 ...	500 (Suspended.)
17	"Food and Drugs" (P.)	Ditto	... Quarterly ...	Dr. Kartik Ch. Basu, M.B., Kayastha, age 57.	650
18	"Gardener's Magazine" (P.)	Ditto	... Monthly ...	Bhuban Mohan Ray, Hindu Kaibarta, age 57.	800
19	"Glory" (N.) ...	Ditto	... Do. ...	Kalachand Sarkar, Benia, age 33 ...	50,000 (Free distribution.)
20	"Hablu Matin" (English edition). (N.)	Ditto	... Weekly ...	Gyan Ch. Ray, Hindu Baidya, age 46 ...	1,000
21	"Health and Happiness" (P.)	Ditto	... Monthly ...	Kartik Ch. Basu, Kayastha, age 46 ...	500
22	"Herald" (N.) ...	Dacca	... Daily ...	Priya Nath Sen, Hindu Baidya, age about 30.	2,000
23	"Hindu Patriot" (N.)	Calcutta	... Weekly ...	Sarat Ch. Ray, Kayastha, age 47 ...	2,000

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
24	"Hindu Review" (P.) ...	Calcutta	... Monthly ...	Bipin Ch. Pal, Hindu Teli, age 50 ...	900
25	"Hindu Spiritual Magazine." (P.)	Ditto	... Do. ...	Mati Lal Ghosh, Kayastha, age 60, and Pijus Kanti Ghosh.	400
26	"Indian Case Notes" (P.)	Ditto	... Do ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	1,000 (Suspended.)
27	"Indian Empire" (N.)	Ditto	... Weekly ...	Hem Ch. Datta, Hindu Kayastha, age 49	2,000
28	"Indian Express" (P.) ...	Ditto	... Monthly ...	Purna Ch. Basu, Hindu Kayastha, age 51.	100 to 250
29	"Indian Homeopathic Reporter." (N.)	Ditto	... Weekly ...	Dr. Sarat Ch. Ghosh, Hindu Kayastha, age 46.	500 Discontinued for the present.
30	"Indian Homeopathic Review." (N.)	Ditto	... Do ...	P. Mazumdar and J. N. Mazumdar, M.D.	200
31	"Indian Medical Record (The). (P.)	Ditto	... Monthly ...	Kaviraj Anukul Chandra Bisarad, Hindu Brahmin, age 38, and Committee.	800
32	"Indian Messenger" (N.)	Ditto	... Weekly ...	Pratul Ch. Som, Brahmo, age 52 ...	500
33	"Indian Mirror" (N.)	Ditto	... Daily ...	Satyendra Nath Sen, Hindu Baidya age 36.	1,200
34	"Indian Nation" (N.)	Ditto	... Weekly ...	Sailendra Ghosh, Kayastha, age 31	800
35	"Indian Royal Chronicle" (P.)	Ditto	... Monthly ...	Shamlal De, Hindu Subranabanik, age 47	Unknown.
36	"Indian World" (The) (N.)	Ditto	... Weekly ...	Prithvis Ch. Ray, Hindu Kayastha, age 40.	500 to 1,000 (Suspended.)
37	"Industry" (P.) ...	Ditto	...	Kishori Mohan Banarji, Hindu Brahmin, age 36.	1,000
38	"Modern Review" (P.)	Ditto	...	Rama Nanda Chatarji, Brahmo, age 60 ...	2,000
39	"Mussalman" (N.)...	Ditto	... Weekly ...	M. Rahman, Muhammadan, age 34 ...	1,000
40	"National Magazine" (P.)	Ditto	... Monthly ...	Kali Prasanna De, Hindu Kayastha, age 67.	500
41	"Regeneration" (P.) ...	Ditto	... Do. ...	Abinash Ch. Ray, Brahmo, age 36 ...	200
42	"Reis and Rayet" (N.)	Ditto	... Weekly ...	Jogesh Ch. Datta, age 64	350
43	"Review" (P.) ...	Ditto	... Monthly ...	Jogendra Rao Bhagawan Lal, Brahmin, age 33.	400
44	"Telegraph" (N.) ...	Ditto	... Weekly ...	Satyendra Kumar Basu, Hindu Kayastha, age 32.	2,500
45	"Unity and the Minister" (N.)	Ditto	... Do. ...	M. N. Basu, Brahmo, age 75 ...	400 to 500
46	"University Magazine" (P.)	Ditto	... Monthly ...	Manindra Nath Mitra, Hindu Kayastha, age 38.	390
47	"World and the New Dispensation." (N.)	Ditto	... Weekly ...	Mohim Ch. Sen and Khettra Mohan Datta, age 60, both Brahmos.	400
48	"World's Messenger" (P.)	Ditto	... Monthly ...	Sundari Kakhyu Ray, Hindu Mahisya, age 28.	400
49	"World's Recorder" (P.)	Ditto	... Do. ...	Kali Pada De, Hindu Kayastha, age 49 ...	2,700

II.—HOME ADMINISTRATION.

(a)—Police.

402. The *Amrita Bazar Patrika* writes that eloquent testimony to the Police patronage of the moral worthlessness of that amiable creature, the informer, was lately furnished by a cocaine prosecution case the other day. In this case the police charged one Prahlad Chandra Ray under the Excise Act on the information of a certain Panchu Bairagi. The cross-examination of this man disclosed that he was an old offender, and the wonder is not that such people should be loafing about to earn something at the expense of an innocent man, but that the preservers of peace and law should find these "M.A.'s of the Presidency Jail" so indispensable for their purposes. And yet there are people who are amazed at the fact that the public are not enamoured of the police. The journal suggests that Mr. Gourlay in the course of his investigations might well take into account this inordinate patronage by the police of this spy and informer fraternity.

AMRITA BAZAR
PATRIKA.
7th May 1915.

403. In support of the statement that the police try to lord it over those who feed and clothe them and have therefore created a bad name for themselves, a Sylhet correspondent of the *Amrita Bazar Patrika* cites the case of a typical police officer by way of illustrating the truth of the journal's remarks. One morning, while a fisherman was passing in his boat by the police-station, a constable asked him whether he had fish for sale, to which he replied in the negative. The constable, conscious of the fact that these people were averse to selling fish to policemen, thought that he was telling a lie and ordered him to get his boat near the bank. The fisherman paid no heed, whereupon he was pursued and arrested. Being the landlord of the man, the correspondent was asked to move in the matter. Thereupon he went to the thana and secured his release. In course of conversation, the Daroga Babu explained to the correspondent that his (the daroga's) position was that of a *shikari*, and the village folk, high and low, were just so many objects of prey to be hunted down at his pleasure. That is the happy thought which crosses the minds of not an inconsiderable number of police officers. It is a matter of common experience that people feel an instinctive fear in suing a police officer for recovery of their dues, though they would not spare any other. Many instances of this kind have come to the notice of the correspondent. Ideas of this kind are not helpful towards the growth of a feeling of sympathy and co-operation between the police and the public, which every right-thinking person must have very much at heart.

AMRITA BAZAR
PATRIKA.
8th May 1915.

404. Though the people of India have got used to the extraordinary performances of the Criminal Investigation Department, remarks the *Amrita Bazar Patrika*, nevertheless they are wondering at the recent feat of the latter in connection with the search of the press-house of the *Protap* of Cawnpore. The action of the Criminal Investigation Department officers in entering the printing house without the permission of its proprietors has very naturally caused public consternation and a sense of insecurity. The point to be discussed now is whether the police were lawfully empowered to act in the way they did. As this matter is one in which the liberty of the people is involved, it requires immediate clearing up. The journal trusts the proprietors of the *Protap* will make a representation to Government for an official pronouncement on this point.

AMRITA BAZAR
PATRIKA.
10th May 1915.

405. As has already been pointed out, writes the *Amrita Bazar Patrika*, there was absolutely no necessity for the application of the Defence of India Act to Bengal and the present police force was quite sufficient to deal effectively with the existing crimes, if it did its duty properly. A correspondent of *Capital* has taken the same view and observes that the extension of the Act to Bengal "is only a confession of the failure of the police to deal with familiar and ordinary crime." That is the true and common-sense view of the situation. In justice and fairness to the police it should be stated that their failure in this respect is partly

AMRITA BAZAR
PATRIKA.
11th May 1915.

due to the fact that they were not left free to act in their own way, but had to follow the instructions of their superiors who saw sedition and conspiracy in every direction. A high police officer of East Bengal, a few years ago in an official record (which was published in the *Pioneer* at the time) sought to explain the incapacity of the police of East Bengal to put down crime in that province in this wise. He said in effect that a wholesome check had previously been kept on professional offenders, but after the partition of Bengal, a political complexion was given to every dakaity that occurred and the activities of the police were directed accordingly. The check being thus withdrawn, the professional criminals resumed their profession with redoubled vigour, and as the police rarely interfered with them, crimes remained undetected and went on flourishing.

BENGALEE,
11th May 1915.

406. Commenting on the judgment of the Sessions Judge of Hooghly The police and an Honorary in the case in which an Honorary Magistrate of Magistrate. Serampur appealed against the conviction and sentence passed on him for abetting an assault on a policeman, the *Bengalee* says that a case of this kind does more to create a breach between the people and the police than volumes written against the latter. Thus, in the opinion of the Sessions Judge, false allegations were made by the Konnagar Police to protect a brother-constable guilty of gross abuse of authority and to implicate a highly respectable man who had tried to do his duty as one entrusted with the administration of justice. The journal is surprised that the Subdivisional Magistrate so readily believed the police story, however improbable. The accused urged that the constable had threatened the orange-seller with a knife, and the Subdivisional Magistrate gravely states in his judgment that if the constable did have a knife, it was probably to eat the orange with. Any-one with a knowledge of Indian customs knows that this is an absurd surmise. The journal need hardly say that to support the police in a case of this kind would be to participate in the odium which it is calculated to excite. Praise the police when they deserve it, but punish them when it is their due.

(e)—*Local Self-Government and Municipal Administration.*

HERALD,
5th May 1915.

407. The *Herald* remarks that among 111 Municipal Chairmen in Local self-government. Bengal, as many as 29 still remain official. Of these, 10 are elected and 19 nominated. The time has surely come when all the official Chairmen should be replaced by elected non-official men. The journal notices that many gentlemen of influence, well fitted to be Chairmen of Boards, are not prepared to offer themselves for election, and that insistence on election as the only alternative to the nomination of an official, would unnecessarily narrow the field of choice. The paper hopes this will not be used as a pretext to adhere to the old system. Even the Bengal Government is only prepared to introduce the change experimentally in certain selected municipalities. The Government of India is always willing to give effect to the recommendations of the Decentralisation Commission, but it is local Governments which stand in the way.

CALCUTTA BUDGET,
5th May 1915.

408. Speaking of the Resolution on local self-government in India *Ibid.* issued by the Supreme Government, the *Calcutta Budget* says that what goes by the name of self-government is merely the shell without the kernel. Whether in the Legislative Councils, or in District and Local Boards, or in Municipalities again, it is practically the official element that predominates. Up to now the non-official or popular voice has been of no avail in the matter of legislation. District and Local Boards are at best semi-official bodies and, in practice, thoroughly official. As for municipalities, their condition is no better. Only the presidency towns have something like a self-governing institution; but here too the same complainant is heard. Last on the list may be mentioned the village boards or panchayats. Local self-government, to be real and practical, must start with the village and work upwards to the Imperial Council. The Royal Decentralisation Commission recognised this necessity and advised the formation of panchayats. Better sanitation, drainage, water-supply and communication would change the present dismal appearance of villages and restore to them the prosperity they enjoyed in the past.

409. Commenting on this subject the *Calcutta Budget* remarks that
Self-Government in India. India is the nursery of local self-government.

The village communities upon which the ancient Hindu society was based, are the parents of representative institutions, and their decay dates from the introduction of British rule in this country. The centralised system of administration introduced by the British vested all judicial and executive powers in the hands of the Civil Servants. Thus the village panchayets lost all political influence, though they still remained powerful in social matters. The three most important principles laid down in the Government Resolution are as regards the extension of the powers of the village panchayet, the amendment of the Municipal Acts in Calcutta, Madras and Rangoon, after the model of the existing Bombay Act, and the constitution of Local Government Boards. As regards the first, the proposals of the Government of India will meet with the unqualified approval of the Indian public, and if such be carried out, civic life will make remarkable progress. The journal has sinister feelings about this, knowing that the most liberal principles formulated by the Supreme Government have proved to be abortive, owing to the hostile attitude of the local officials who resent any curtailment of their patronage and influence. That the Municipal Act should be amended is clear both to the Government and the public. The Act which ushered in the present state of things in the Corporation provoked much discontent. It had been suggested by many Indian public men that there should be a central organisation to watch over the progress of local self-government. This was rejected by the Government of India as tending to perpetuate the very centralisation in local affairs which it is the object of Government to diminish. While admitting this, the paper points out that guidance and encouragement will prove useful.

410. Writing on the same subject, the *Musalman* expresses its gratification that many of the recommendations of the Local Self-Government.

Decentralisation Commission, which received popular assent, have been accepted both by the Imperial and the Local Governments. The Government of India, agreeing with the report of the Commission, remarks that the policy out of which local self-government arose has been justified, and that the progress which local self-government has made is substantial. The spread of education, says the Resolution, is largely responsible for the quickening of a sense of responsibility, and on all sides there are signs of vitality and growth. Such a compliment coming from a bureaucratic Government is highly gratifying to the people. In the matter of the Municipal Chairman being an elected non-official, too much discretion has been allowed by the Resolution to be exercised by Local Governments. Local or sub-district boards have not been successful bodies, and this has been largely attributed to the circumspection of their powers and resources. Regarding the latter, the Government, in its Resolution, is very silent. It is a well-known fact that the public do not take much interest in district and sub-district boards on account of their being overruled by officials. Though there are points in which the journal differs from the Government of India, it highly appreciates the spirit in which the Resolution has been conceived. If the Local Governments and the officials concerned be imbued with the same spirit, the Resolution will be a landmark in the history of India.

411. It is somewhat difficult, says the *Herald*, to account for the excessive jubilation with which the *Bengalee* has received the Local Self-Government Resolution. The "Platonic Resolution."

The journal fears that its contemporary's love for superlatives is responsible for some of the remarks which might well have been omitted. It does not know how the *Bengalee* has developed such great love for Sir Harcourt Butler and his administration, and notes that there are people who think otherwise of this product of Sir Harcourt's brain.

412. The *Herald* is glad that Mr. D. E. Wacha has lost no time in coming forward to voice the feelings of the people on the Local Self-Government Resolution. Mr.

Mr. Wacha on the Local Self-Government Resolution. Wacha does not know how to mince matters, and it is with a feeling of relief that the paper reads his candid criticism of the Local Government policy. In the course of a lengthy letter to the *Bombay Chronicle*, he remarks that the Resolution is disappointing, and then observes

CALCUTTA BUDGET.
7th May 1915.

MUSSALMAN,
7th May 1915.

HERALD.
8th May 1915.

HERALD.
10th May 1915.

that "Though the Government takes credit that the policy now enunciated is courageous, it must be ruefully acknowledged that there are no proofs of it to be discerned anywhere in the body of the document. The hand of the opposition is still transparent. And this may well be traced to the reactionary element which is still potential in the Executive Council of the Government, that very element which was so opposed to the formation of an Executive Council for the United Provinces. Had local self-government been courageously handled, and had the authorities taken due note of the progress made since 1882, in face of the opposition of the bureaucracy, Indians should have expected to-day an altogether different kind of treatment. They should have had a far more liberal, broad-minded and well-defined policy in the clearest terms than that to be noticed in the Resolution."

AMRITA BAZAR
PATRIKA,
10th May 1915.

The latest Local Self-Govern-
ment Resolution.

413. Advertising to this subject, the *Amrita Bazar Patrika* remarks that since its inauguration in 1882 under Lord Ripon's government, local self-government has made very little progress. The cause of this is the preponderance of official opinion in the local bodies. This is in direct contravention to the memorable resolution of the Ripon Government, which stated that "the fullest possible liberty was to be given to local bodies." As regards the District Board, not only is the District Collector its Chairman, but the number of its official and nominated members preponderate over that of the elected. The Resolution mentions the popular "indifference towards all forms of public life" in this country. This is due to "the smallness and inelasticity of local resources" as admitted in the Resolution. Only works of a petty nature are entrusted to the local bodies which are handicapped in all possible ways by official control. If Government had accepted in their entirety the reforms recommended by the Decentralisation Commission of 1908, local self-government might have made some advance in the right direction by now. So far as Bengal is concerned, the proposed reforms mean very little. It would have been some progress if District Boards were allowed to elect their non-official Chairman. This was Lord Ripon's earnest desire; but when even the Decentralisation Commission did not propose this, it is idle to expect this reform from the present Government. The other changes accepted by the Local Governments are of minor significance. The present self-government resolution is thus a disappointment and has naturally evoked no enthusiasm.

AMRITA BAZAR
PATRIKA,
11th May 1915.

Local self-government policy
of the Ripon Government.

414. It is a pity, writes the *Amrita Bazar Patrika*, that the Government of Lord Hardinge in its recent resolution on local self-government altogether ignored the policy and principles so wisely enunciated in the resolution passed during Lord Ripon's régime. In accordance with the proposals of the latter the present Government admits in its resolution that, with the spread of education, "substantial progress" in local self-government has been made since the time the District Boards were constituted in the eighties. It further admits that "there is definite and satisfactory evidence of the growth of a feeling of good citizenship" in every province of India. That being the case, the journal asks why the reforms recommended by Lord Ripon's Government should not be accepted now in their entirety? All classes of Englishmen, both friends and foes, are speaking in rapturous terms of the unprecedented loyalty and sacrifice of the Indians at this crisis, and some have even suggested that Indians will be rewarded by some sort of Parliamentary Government. But such is the love for bureaucratic Government in India that Government would not allow Indians even to elect their own Chairman in petty public bodies like the District Boards, though more than three decades ago the Government of India directed in an official document that they ought to be given such a privilege.

(h)—General.

AMRITA BAZAR
PATRIKA,
7th May 1915.

Humaner methods in Criminal
Administration.

415. Referring to the introduction of more humane methods in the criminal administration of India, the *Amrita Bazar Patrika* remarks that the directions in which, according to Sir Henry Cotton, reform on a humane line may be introduced are the following:—Firstly whipping; secondly, severity of other sentences generally; thirdly, indiscriminate passing

of capital punishment by Sessions Judges in preference to the alternative sentence of transportation allowed by the law; fourthly, undue severity in the fine procedure; next in the cases of bad livelihood, where the victims are placed at the absolute mercy of an irresistible and irresponsible police; and lastly the system of prison classification. In England there are various grades of prison punishment, whereas in India there are only two, simple and rigorous, which necessitates purely political offenders being herded together with the most degraded of felons and cut-throats. In almost all methods the authorities in England are more humane than those in India except in the matter of the provision for transportation in murder cases, which is absent in the English Penal Laws, but which is more than made up for by the liberal use of the prerogative of mercy possessed by the Crown. The treatment accorded to the jail population is another important subject. The unfortunate prisoners are frequently dealt with in a manner shocking to humanity. There are numerous rules in the Jail Code, the breach of any of which is visited with drastic punishment, and the prisoner, again, has not the benefit of a judicial trial.

416. Referring to the above article, the *Amrita Bazar Patrika* draws special attention to the case of Nagendra Chandra

Treatment of political prisoners. Chandra, who is alleged to have been very badly treated. This youth was sentenced to five years'

transportation in the Khulna conspiracy case. After his conviction he was sent to Port Blair for four years, whence he was brought to India and is now in the Multan Central Gaol. The *Patrika* is further informed that this youth was lately given 25 stripes when he was in failing health. If it is not mistaken, after the flogging of Sushil Kumar Sen in the Lall Bazar Police Court, an order was promulgated by Lord Morley prohibiting such treatment to political prisoners. Thus one wonders how Nagendra Chandra was treated in the way alleged. The public has no means of testing the allegation, but Government can ascertain the true facts of the case by an "enquiry." An enquiry into the whole question of the treatment of political offenders is needed in the interests of justice and humanity, and the journal appeals to Lord Hardinge to institute one and remove the complaints of the prisoners if they are really treated in the way as stated.

417. That the *Punjabee* is not satisfied with the result of the Multan case

The first trial under the Defence Act. is apparent, writes the *Herald*, from an article in which it is stated that in spite of the fact that there was a very large number of men implicated in

crimes of a diabolical nature yet only three men were found guilty after 132 had been discharged or acquitted. The acquittal of so many of the accused might have been due to two causes only. They were either innocent men or the police could not procure evidence against them. The abject failure of the police on both suppositions is obvious. What else is necessary, asks the journal, to prove their utter inefficiency?

418. The Defence of India Act, writes the *Amrita Bazar Patrika*, was extended to the Punjab to try rebels, semi-rebels, blood-thirsty dacoits and so forth. But out of a

The Defence Act in the Punjab. batch of 135 starving wretches who were arraigned before the Special Tribunal, 132 were discharged and only three convicted and punished. The journal points out that any ordinary court might have performed these feats, and asks why then a Special Tribunal, armed to the teeth with powers, was created to dispose of it. The paper then turns to the achievements of the police. Of the accused, 98½ per cent. were charged in this case, not because they were guilty, but because the police had the privilege of harassing as many innocent men with impunity as they pleased. If the three accused who were convicted were not tried under the new Act, they would have had an opportunity of establishing their innocence at the High Court. It is also a remarkable fact that, though there were dacoities on an extensive scale, none of the real culprits except three were caught by the police; and whereas the Hindu shop-keepers, in addition to the loss of their property, were maltreated by the Court and the leading journal.

419. Speaking of the apathy displayed by the Government with regard

What is India's loss is Japan's gain. to the growth of indigenous industries, the Telegraph remarks that Japan has not been slow to take advantage of the situation brought about by the war to increase her trade in this country, particularly in those articles

AMRITA BAZAR
PATRIKA.
10th May 1915.

HERALD.
8th May 1915.

AMRITA BAZAR
PATRIKA.
8th May 1915.

TELEGRAPH.
8th May 1915.

which were formerly imported in large quantities from foreign countries. Although the press has cried itself hoarse, no tangible improvement has been achieved. It is true the Government appointed officials to enquire into the potentialties of indigenous industries, but beyond this nothing has been done. The development and fostering of indigenous industries would not only mean the bettering of the condition of Indians but also better prospects for the rulers. Discontent, which is the handmaid of poverty and want, would be allayed and a better outlook dawn on the land. The journal, herefore, cannot quite congratulate the Government on its policy of inaction. It hopes, however, that better counsels will yet prevail in all provinces in view of what is being done in Madras and greater attention be paid to the cause of industry and commerce.

BENGALEE,
8th May 1915.

420. Remarking on the resolution issued by the Government setting forth the grounds upon which a Committee has been appointed for enquiry in connection with the Mussalmanpara bomb case, the *Bengalee* says that the *Englishman* is guilty of contempt with respect to Sir Ashutosh Mukharji. However, what the journal is more concerned about is the *Englishman*'s remark that when the Government appointed a Special Commission the cry was immediately raised that this was a whitewashing business. Was there not some justification for this cry, asks the journal, seeing that a Commission was appointed by the Government after the Midnapore case, in which the conduct of the police had been severely criticised by the High Court? And no one yet knows the result. The public have a strong belief that it was a whitewashing affair. It is to be hoped that the Government will publish the report of the Commission and dispel the public misgivings which might have been roused.

BENGALEE,
9th May 1915.

421. Taking all views into consideration, the *Bengalee* congratulates the Government of Bengal on the publication of the Resolution under which the present Commission of Enquiry into certain aspects of the Mussalmanpara bomb case has been appointed. The declared object for which this Resolution is published is to remove all misunderstanding regarding the purpose of this enquiry. But while the journal is glad that the Government has thought fit to take the public into its confidence, it does not quite see how this object will be achieved. This enquiry was condemned on the ground that it seemed as if the Executive Government were constituting themselves into something like a court of appeal against the decision of the highest judiciary in the land. The terms of the Resolution will, far from removing this idea, help to confirm it. This is not the first time that the Government has tried to sit in judgment over the Calcutta High Court. It did so after the Midnapore case. If this is done on every occasion, the prestige of the Government will soon disappear and it may even weaken public confidence in the great tribunal. The journal is aware of the fact that perhaps for some State reasons certain documents could not be produced before the court which might have induced the judges to amend their opinions. But in a case of such importance there could be no "reasons of state" justifying the withholding of reliable evidence. As it is, therefore, this Commission is, notwithstanding the Government Resolution, an insult to the highest judiciary in the land and will inevitably fail to achieve the moral ends which alone might justify it.

BENGALEE,
9th May 1915.

422. The *Bengalee* writes that in the Baquarpur dakaity case which was tried by the Special Tribunal at Multan, created by the new Act, out of more than 100 persons charged, only three were convicted. The moral which it enforces with convincing force is that Special Tribunals, constituted under a special law, with a summary procedure and a relaxation of the provisions of the law of evidence, are calculated to inspire the police with the belief that a royal road has been provided for conviction and that they may relax their efforts to secure strictly legal proof of guilt. Special facilities for conviction being provided, the police are apt to grow lazy in collecting evidence and complying with the conditions necessary for a conviction. A special Act is thus calculated to produce a demoralizing effect on the police; and one sees this fact illustrated in the Baquarpur dakaity case.

423. Adverting to this subject, the *Calcutta Budget* remarks that the CALCUTTA BUDGET.
11th May 1915.
The Monahan Committee. passages from the judgment of Sir Lawrence Jenkins and Sir Ashutosh Mukherjee that it quoted and commented on at the time are what the Government picks out as the basis of its own action. It no doubt gives the paper sorry satisfaction that it was correct in its surmise, but it cannot say that the public would relish the motive that has actuated the authorities. The Government says that the Committee would enquire if there were discrepancies between the statements of the witnesses before the Magistrate and the Special Tribunal; and if so why, specially in respect of the finding of the revolver. Whether Their Lordships were justified in making the remarks they did, is amply proved from the records; and surely the Government should have seen as much without playing into the hands of the police, specially after the sorry exposure made in the Sovabazar murder case, in connection with the revolver said to have been found in the hands of Nirmal Kanta Ray. Yet the police would not be satisfied with anything less than a revolver, innocent of even the faintest stain though found on the road! But all this is not enough for the Government. The public, therefore, have not been satisfied with the explanation offered by the authorities. It is needless to say, that whatever the verdict of the Committee may be, the reputation of the learned Judges and the prestige of the High Court will in no way suffer in public estimation, whether here or in England, when the facts are set forth correctly.

424. As expected, writes the *Amrita Bazar Patrika*, the judgment in AMBITA BAZAR
PATRIKA.
12th May 1915.
The Defence Act in the Punjab. the Baquarpur dakaity case has caused bitter disappointment and resentment among the Hindu community in the Punjab. And there is good reason for it. Three parties are directly concerned in this dakaity affair—the Hindu shop-keepers, who were the victims; the Mussalman outlaws who perpetrated the outrage, and the police who enquired into the matter. The Special Tribunal has fallen foul of the Hindu shop-keepers only and not noticed the part played by the other two. If the witnesses the shop-keepers produced really said what was not true, they deserved censure. But the fact of the dakaity and its commission by the Mussalman dakaits is not a myth. Yet the tribunal spared them, apparently because the guilt of those brought before them could not be established, though the real culprits should have been made over to the police by their co-religionists. The conduct of the police was the most blameworthy of all. They sent up more than 100 men as culprits, all of whom, however, were discharged or acquitted, except three. This means that a large number of men against whom there was absolutely no evidence were dragged from their homes and placed on their trial. The police were also to blame if prosecution witnesses, whose veracity they had to test, did not tell the whole truth. And yet the Special Tribunal did not deem it fit to utter even one word of condemnation for them! It is this kind of invidious distinction by a court of law which shakes the confidence of the people in the administration of justice in this country.

VI.—MISCELLANEOUS.

425. It is a pleasure to note, says the *Herald*, that the Indians in South Africa are gradually gaining decided victories HERALD.
5th May 1915.
Indian victories in South Africa. over their opponents. The trams in South Africa were intended only for the white population. Indians who boarded them were arrested and handed over to the police. A series of events occurred which went up to the Supreme Court, and the result was that all "coloured men" were allowed to travel on the cars, a Municipal bye-law to the contrary being declared *ultra vires*. After this the Tramway Committee framed a new bye-law to empower the Council to set aside any portion of a car or particular cars for the use of coloured persons and Asiatics. After some trouble this also was settled to the advantage of the coloured people. The journal points out that the colour-bar in the tramway is bound to disappear if Indians there can persist in their peaceful opposition.

CALCUTTA BUDGET.
8th May 1915.

426. Writing of the bad way in which Indians are treated in other parts of the Empire, the *Calcutta Budget* says that a Reciprocity.

Bill should be introduced here providing similar treatment for Europeans as Indians receive abroad. However, on second thoughts, the journal finds that this would mean greater oppression for the latter. Therefore the most essential thing is to remove this notion of racial inferiority of the Indians, and with that object in view, to find out the cause of this idea. The paper believes that it owes its origin to the indentured labour system. In spite of all the special pleadings in favour of this system, India does not believe that it is far removed from slavery. The opinion of the two persons who were deputed by Government to enquire into the condition of Indian emigrants to the colonies, was that they are sold to "exchange grinding poverty, with practically no hope of betterment, for a condition of simple but secured comfort to solid prosperity." All pride of birth and caste, all religious beliefs and all sense of morality have to be sacrificed. It is no wonder that the dominions forbid Indians to enter their countries or treat them badly when they find India supplying so many labourers year after year under such humiliating conditions. The journal proposes that the emigration of Indians under the indenture system should be stopped along with the adoption of the policy of reciprocity.

BENGALEE.
7th May 1915.

427. After months of weary waiting and anxious travail, says the *Bengalee*, the Ambulance Corps has become an accomplished fact, though in a somewhat different

form from the original project, which was to send a corps composed of Bengalis only to the seat of war. It is to be regretted, however, that the offer was not accepted when it was first made. This is the first definite step in the participation of Bengal in a military capacity, with all its risks and attendant dangers. The Ambulance Corps is a small body, but it is an index of the feeling that inspires the hundreds of thousands of its countrymen ready to take their stand at the post of danger and fight for the Empire. It has forged a new link in the golden chain which is to knit England and India in the bonds of an inseparable union. May the two thus united be drawn closer together, till common political rights and a common political status have made England and India equal partners of a great and federated Empire.

BENGALEE.
7th May 1915.

428. Referring to an article in *Truth*, in which is set forth a peculiar case of hardship arising out of the discredited and senseless colour-bar in the army, the *Bengalee* says

that such an invidious distinction based on blind prejudice should be done away with at once. All citizens throughout the British Empire are making the same sacrifices and undergoing the same sufferings in the cause of the Empire and this should secure equal treatment for them all. The Indian troops have given ample proofs of their courage, devotion and resourcefulness, and it cannot be understood why Indians or those of mixed descent are excluded from the commissioned ranks. The people interpret this as want of confidence in them on the part of the rulers. The present system is an anomaly and an anachronism which no logic can defend nor policy justify. Indians cannot expect the colonies to accord them equal treatment when such an invidious distinction is made in their own country. The abolition of this distinction has therefore become imperative and knowing His Excellency the Viceroy's sincere sympathy with the aspirations of Indians and his deep solicitude for their welfare, the journal appeals to him to set matters right.

CALCUTTA BUDGET.
8th May 1915.

429. Speaking on the same subject, the *Calcutta Budget* writes that it is the colour-bar which stands in the way of all progress—it is this that is responsible for whatever discontent exists in the land—and for the

ever-widening gulf that separates the rulers from the ruled. So blind and unreasonable is the prejudice, that not merely the pure Indians but even the offspring of the rulers are affected by it, and thus their grievances are more tangible and serious than those of the former. While hundreds of European employees in India, with rather a scant education, are being admitted as officers in the Army, Anglo-Indians of good position are denied the privilege. Again Lord Kitchener is crying himself hoarse for men, and yet Eurasians are

not permitted to enlist. It is true that they form a distinct class, but evidence is not wanting to show that already they are proud to call themselves Indians. A little farsightedness at this psychological moment might not only win over the Eurasians for ever, but help in making the Indians more contented than they are. The admission of Eurasians and Indians to the commissioned ranks in the army, the appointment of eligible Indians to higher offices under the State, the introduction of a real measure of self-government, and a little encouragement to indigenous industries, would advance the cause of the Empire almost beyond expectation.

430. *The Hindoo Patriot* writes that it has been repeatedly warning its countrymen that they are allowing politics to monopolise their energies and attention to the all but total exclusion of everything else, and that they

Political Agitation—Are we overdoing it ?

shall never make themselves great by merely repeating parrot-like a few political shibboleths which they have learnt from their British masters and mentors. It is therefore very gratifying to the journal to find that there is at least one Indian whose views are in complete unison with its own, and he is no other than Mr. Gandhi, whose competence to speak with experience and authority on this subject will not be questioned in any quarter. A press representative, who had a long talk with Mr. Gandhi at Madras, says that he "gathered that Mr. Gandhi does not lay so much store by agitation for obtaining concessions from the Government as by working for the moral, material and economic regeneration of his countrymen, for he is of the opinion that once people make themselves fit by their character and capacity, the grant of privileges will follow as a matter of course—in fact, there will be no need for people to ask for concessions, and what is granted will be no more concessions, for people will have grown into them. Mr. Gandhi implicitly believes that no agitation for political concessions will do any service to the country without reform coming from within at the same time. Mr. Gandhi prefers to be judged by his conduct rather than by the words he utters, words spoken under the limitations of an interview not being, in his opinion, capable of expressing all that the person interviewed might like to say on the subjects discussed." The journal asks if Indian politicians will listen to this sober counsel of truth and wisdom, coming from one who has been a man of deeds and not of mere words, has shown remarkable prescience and made history.

431. Speaking of the desirability of admitting Indians to the commissioned ranks of the army, the *Calcutta Budget* says that the ruling race has always and systematically shown that they believe the Bengali to be a

The Bengali in the Army.

coward. To refute this idea, the paper draws attention to several facts. The behaviour of Bengalis who assisted at the Damuda floods was admirable. Then again when the war broke out, several Bengalis of all ranks and ages offered their services for active service, though they were not accepted. Nevertheless many Bengalis from London proceeded to the front, and very shortly an Ambulance Corps will leave for service in Mesopotamia. When casualties among I. M. S. men were severe, Bengalis responded to the call for volunteers, and they are now on active service. The many political dakaities and murders go to prove that cowardice no longer exists among Bengalis. Again the bravery of Bengali police officers has been admitted by no less a person than the Governor. In the military police battalions of Dacca and Assam, which are almost on a par with the regulars, there are two Bengali officers. To deny a military career to Bengalis in the face of all these undeniable facts is to suggest that the Government has no faith in Bengalis.

F. P. McKINTY,

Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 15th May 1915.

HINDOO PATRIOT,
10th May 1915.

CALCUTTA BUDGET,
11th May 1915.

ERRATA.

1. In the first line and margin of paragraph 32 of the Weekly Report dated the 15th May 1915 *for* "Dainik Chandrika" *read* "Dainik Basumati."
2. In the first line of paragraph 58 of the Weekly Report dated as above *for* "Dainik Chandrika" *read* "Dainik Basumati."

and live and male genitalia are
erectile and almost flaccid now
when not in the hibernation
and before the eggs are matured
when the body is expanded
and the body is not yet
fully developed.

204. *Leucostethus* *leucostethus* *leucostethus* *leucostethus*

adult, either from the *leucostethus* group or the *leucostethus* group
of the *leucostethus* group, and the *leucostethus* group of the *leucostethus* group
of the *leucostethus* group.

205. *Leucostethus* *leucostethus*

206. *Leucostethus* *leucostethus*

t